

T H E  
**New LETTER WRITER;**  
O R,  
**The ART of CORRESPONDENCE.**

C O N T A I N I N G  
LETTERS on the most important Subjects,  
V I Z.

BUSINESS,		COURTSHIP,		AMUSEMENT,
FRIENDSHIP,		POLITENESS,		DUTY,
LOVE and		ECONOMY,		ADVICE,
MARRIAGE,		AFFECTION,		RELIGION, &c.

C O M P O S E D  
By WRITERS eminent for their Perspicuity  
and Elegance of Expression.

P R I N C I P A L L Y  
Calculated to improve the Understanding, and to  
form in the Minds of Youth a lasting Attachment  
to Virtue: To improve and polish the Style, and  
to inculcate, in the younger Part of both Sexes, an  
early Taste for correct and elegant EPISTOLARY  
CORRESPONDENCE.

To which are added  
The PRINCIPLES of POLITENESS,  
Extracted from the LETTERS of a late EMINENT  
EPISTOLARY WRITER.

T O G E T H E R W I T H  
The different Forms of writing MESSAGES  
on C A R D S.

A N D  
INSTRUCTIONS how to address PERSONS of all RANKS.

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**W H I T E H A V E N :**  
Printed for JOHN DUNN, BOOKSELLER,  
At the *Bible*, in the MARKET-PLACE.



*Prelims  
misbound*









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THE  
New LETTER WRITER;  
OR, THE  
ART of CORRESPONDENCE.

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LETTER I.  
*From an Uncle to a Nephew, on his keeping bad Company,  
bad Hours, &c. in his Apprenticeship.*

Dear Nephew,

I AM very much concerned to hear, that you are of late fallen into bad company; that you keep bad hours, and give great uneasiness to your master, and break the rules of his family: that when he expostulates with you on this occasion, you return pert and bold answers; and, instead of promising or endeavouring to amend, repeat the offence; and have enter'd into clubs and societies of young fellows, who set at nought all good example, and make such persons who would do their duty, the subject of their ridicule, as persons of narrow minds, and who want the courage to do as they do.

Let me, on this occasion, expostulate with you, and set before you the evil of the way you are in.

In the first place: what can you mean by breaking the rules of a family you had bound yourself by contract to observe? Do you think it honest, to break thro'

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engagements into which you have so solemnly entered; and which are no less the rules of the corporation you are to be one day free of, than those of a private family?—Seven years, several of which are elapsed, are not so long a term, but that you may see it determined before you are over-fit to be trusted with your own conduct: twenty-one or twenty-two years of age, is full early for a young man to be his own master, whatever you may think; and you may surely stay till then, at least, to chuse your own hours, and your own company; and, I fear as you go on, if you do not mend your ways, your discretion will not then do credit to your choice. Remember, you have no time you can call your own, during the continuance of your contract; and must you abuse your master in a double sense; rob him of his time, especially if any of it be hours of business; rob him of his rest; break the peace of his family, and give a bad example to others? and all for what? Why to riot in the company of a set of persons, who contemn, as they teach you to do, all order and discipline; who, in all likelihood, will lead you into gaming, drinking, swearing, and even more dangerous vices, to the unhinging of your mind from your business, which must be your future support.

Consider, I exhort you, in time, to what these courses may lead you. Consider the affliction you will give to all your friends, by your continuance in them. Lay together the substance of the conversation that passes in a whole evening, with your frothy companions, after you are come from them, and reflect what solid truth, what useful lesson, worthy of being inculcated in your future life, that whole evening has afforded you; and consider, whether it is worth breaking thro' all rule and order for?—Whether your present conduct is such as you would allow in a servant of your own? Whether you are so capable to pursue your business with that ardor and delight next morning, as if you had not drank, or kept bad hours over night? If not, whether your master has not a double loss and damage from your mis-spent evenings; whether the taking of small liberties,



as you may think them, leads you not on to greater? For, let me tell you, you will not find it in your power to stop when you will: and then, whether any restraint at all will not in time be irksome to you?

I have gone thro' the like servitude with pleasure and credit. I found myself my own master full soon for my discretion: what you think of yourself I know not; but I wish you may do as well for your own interest, and reputation too, as I have done for mine: and I'll assure you, I should not have thought it either creditable or honest to do as you do. I could have stood the laugh of an hundred such vain companions as you chuse, for being too narrow-minded to break through all moral obligations to my master, in order to shew the bravery of a bad heart, and what an abandon'd mind dared to perpetrate. A bad beginning seldom makes a good ending, and if you were assured that you could stop when you come for yourself, which is very improbable, how will you answer it to equity and good conscience, that you will not do so for your master? There is, let me tell you, more true bravery of mind in forbearing to do an injury, than in giving offence.

You are now at an age, when you should study to improve not divert your faculties. You should now lay in a fund of knowledge, that in time, when ripened by experience, may make you a worthy member of the commonwealth. Do you think you have nothing to learn, either as to your business, or as to the forming of your mind? Would it not be much better to chuse the silent, the sober conversation of books, than of such companions as never read or think? An author never commits any but his best thoughts to paper; but what can you expect from the laughing noisy company you keep, but frothy prate, indigested notions, and thoughts so unworthy of being remember'd, that it is the greatest kindness to forget them?

Let me intreat you then, my dear kinsman, for your family's sake, for your own sake, before it be too late, to reflect as you ought upon the course you are enter'd into. By applying yourself to books, instead of such vain company, you will be qualified in time for the best



of company, and to be respected by all ranks of men. This will keep you out of unnecessary expences, will employ all your leisure time, will exclude a world of temptations and open and enlarge your notions of men and things, and, finally, set you above that wretched company which now you seem so much delighted with. And one thing let me recommend to you, that you keep a list of the young men of your standing within the compass of your knowledge, and for the next seven years observe what fate will attend them: see, if those who follow not the course you are so lately enter'd into, will not appear in a very different light from those who do; and for the industry and prosperity of the one, and the decay or failure of the other, (if their vain ways do not blast them before, or as soon as they begin the world) you'll find abundant reason every day to justify the truth of the observations I have thrown together. As nothing but my affection for you could possibly influence me to these expostulations, I hope for a proper effect from them, if you would be thought well of by, or expect any favour from,

Your loving Uncle,

Your master will, at my request, send me word of the success of my remonstrances.

## LETTER II.

*An Uncle in Answer to a Nephew's complaining of hardships in his Apprenticeship.*

*Dear Nephew,*

**I** AM sorry you should have any misunderstanding with your master: I have a good opinion of him; and am unwilling to entertain a bad one of you. It is so much a master's interest to use his apprentices well, that I am inclinable to think that when they are badly treated, it is oftener the effect of provocation than choice. Wherefore, before I give myself the trouble of interposing in your behalf, I desire you will strictly inquire of yourself, whether you have not, by some misconduct or other, provoked that alteration in your master's behaviour of which you so much complain. If  
after

after having diligently complied with this request, you assure me that you are not sensible of having given cause of disgust on your side, I will readily use my endeavours to reconcile you to your master, or procure you another. But if you find yourself blamable, it will be better for you to remove, by your own amendment, the occasion of your master's displeasure, than to have me, or any other friend, offer to plead your excuse, where you know it would be unjust to defend you. If this should be your case, all your friends together could promise your better behaviour, indeed; but as the performance must even then be your own, it will add much more to your character to pass thro' your whole term without any interposition between you. Weigh what I have here said; and remember, that your future welfare depends greatly on your present behaviour. I am

Your Loving Kinsman.

### LETTER III.

*From a young Man, who had eloped from his Apprenticeship, to his Father, desiring him to intercede with his Master to take him again into his Service.*

*Honoured Sir,*

WITH shame, arising from a consciousness of guilt, I have presumed to write to you at this time. I doubt not but you have heard of the irregularities in my conduct, which at last proceeded so far as to induce me to desert the service of the best of masters: filled with the deepest contrition, and sensible of my folly and ingratitude, I know not of a more powerful advocate to intercede for me, than my honoured, tho' justly offended parent. It was the allurements of vicious company, that first tempted me to forsake the paths of virtue, and neglect my duty in a family where I was treated with the greatest tenderness. Fully sensible of my fault, I am willing to make every reparation in my power, but know not of any other, than by acting diametrically opposite to my former conduct. Let me beg of you, sir, to intercede with my worthy master to take

me again into his service, and my whole future life shall be one continued act of gratitude,

I am, Sir, your affectionate,

Though undutiful Son.

#### LETTER IV.

##### The Father's Answer.

My dear Child,

**I**F ever you live to be a father, you will know what I feel for you on the present occasion. Tenderness as a parent, resentment on account of ingratitude,—a real concern for your future happiness, and respect for the worthy man whose service you deserted, all conspire together to agitate my mind to different purposes; but paternal affection becomes predominant, and I am obliged to act as your friend, although I am afraid you have considered me as your enemy; I have written to your master, and just now received his answer; copies of which I have sent inclosed. Your master is willing again to receive you into his service, and I hope your behaviour will be correspondent to so much lenity.

I am your affectionate Father.

#### LETTER V.

##### The Father's Letter to the Master.

My worthy Friend,

**I** Have often written to you with pleasure, but alas! I am constrained at present to address myself to you on a subject I little expected. I have just now received a letter from my son, by which I am informed, that he has left your service, through the instigation of evil company: his letter contains a penitential acknowledgment of his offence, together with a declaration of his resolution to act consistently with his duty for the future. He has begged of me to intercede with you in his behalf, and I know your humanity will excuse parental affection. If you will again receive the unhappy youth into your family, I have great reason to hope that his conduct will be equal to his promises; and it will confer a lasting obligation on an afflicted parent, and oblige

Your sincere well wisher.



## LETTER VI.

*From an Apprentice to his Friends, in Praise of his Master and Family.*

*Honoured Sir,*

**I** Know it will be a great satisfaction to you and my dear mother, to hear that I go on very happily in my business; and my master, seeing my diligence puts me forward, and encourages me in such a manner that I have great delight in it, and hope I shall answer in time your good wishes and expectations, and the indulgence which you have always shewn to me. There is such good order in the family, as well on my mistress's part as my master's, that every servant, as well as I, knows their duty, and does it with pleasure. So much evenness, sedateness, and regularity, is observed in all they injoin or expect, that it is impossible but it should be so. My master is an honest worthy man; every body speaks well of him. My mistress is a chearful sweet-temper'd woman, and rather heals breaches than widens them. And the children, after such examples, behave to us all, like one's own brothers and sisters. Who can but love such a family? I wish, when it shall please God to put me in such a station, that I may carry myself just as my master does; and if I should ever marry, have just such a Wife as my mistress: And then, by God's blessing, I shall be as happy as they are; and as you, Sir, and my dear mother, have always been. If any thing can make me still happier than I am, or continue to me my present felicity, it will be the continuance of yours, and my good mother's prayers, for honour'd Sir and madam,

Your ever-dutiful Son.

## LETTER VII.

*From a Mother, in Town, to her Daughter at a Boarding-school in the Country, recommending the Practice of Virtue.*

*Dear Child,*

**A**LTHOUGH we are separated in person, yet you are never absent from my thoughts, and it is my continual practice to recommend you to the care of that being,

being, whose eyes are on all his creatures, and to whom the secrets of all hearts are open : but I have been lately somewhat alarmed, because your two last letters do not run in that strain of unaffected piety as formerly. What, my dear, is this owing to? Does virtue appear to you as unpleasant? Is your benificent Creator a hard master, or are you resolved to embark in the fashionable follies of a gay unthinking world? Excuse me, my dear, I am a mother, and a concern for your happiness is inseparably connected with my own. Perhaps I am mistaken, and, what I have considered as a fault, may be only the effusions of youthful gaiety—I shall consider it in that light, and be extremely glad, yea happy, to find it so. Useful instructions are never too often inculcated, and, therefore, give me leave again to put you in mind of that duty, the performance of which alone can make you happy, both in time and in eternity.

Religion, my dear, is a dedication of the whole man to the will of God, and virtue is the actual operation of that truth, which diffuses itself through every part of our conduct: Its consequences are equally beneficial as its promises: “Her ways are ways of pleasantness, and “all her paths are peace.”

Whilst the gay unthinking part of youth are devoting the whole of their time to fashionable pleasures, how happy should I be to hear, that my child was religious without hypocritical austerity, and even gay with innocence. Let me beg that you will spend at least one hour each day in perusing your bible, and some of our best English writers; and don't imagine that religion is such a gloomy thing as some enthusiasts have represented; no, it indulges you in every rational amusement, so far as it is consistent with morality;—it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate Mother.

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## LETTER VIII.

The Answer.

Honoured Madam,

**I** Am so much affected by the perusal of your really parental advice, that I can scarcely hold the pen to write an answer; but duty to the best of parents, obliges me to make you easy in your mind before I take any rest to myself. That levity so conspicuous in my former letters is too true to be denied, nor do I desire to draw a veil over my own folly. No, madam, I freely confess it; but, with the greatest sincerity, I must, at the same time declare, that they were written in a careless manner, without considering the character of the person to whom they were addressed: I am fully sensible of my error, and, on all future occasions, shall endeavour to avoid giving the least offence. The advice you sent me in your valuable letter, wants no encomium, all that I desire is, to have them engraven on my heart. My dear madam, I love religion, I love virtue, and I hope no consideration will ever lead me from those duties, in which alone I expect future happiness. Let me beg to hear from you often, and I hope that my whole future conduct will convince the best of parents, that I am what she wishes me to be.

I am, honoured madam, your dutiful daughter.

## LETTER IX.

From a young Woman, just gone to Service in London, to her Mother in the Country.

Dear Mother,

**I**T is now a month that I have been at Mr. Wilson's, and thank God, that I like my place so well. My master and mistress are both worthy people, and greatly respected by all their neighbours. At my first coming there I thought every thing strange, and wondered to see such multitudes of people in the streets; but what I suffer most from is the remembrance of your's and my father's kindness, but I begin to be more reconciled to my state, as I know you were not able to support me at home. I return you a thousand thanks for the kind advice you were so good to give me at parting, and I shall endeavour

YOUR

your to practice them as long as I live: let me hear from you as often as you have an opportunity: so with my duty to you and my father, and kind love to all friends, I remain ever,

Your most dutiful daughter.

## LETTER X. The Mother's Answer.

My dear Child,

**I** Am glad to hear you have got into so worthy a family. You know that we never should have parted with you had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. Keep yourself employed as much as you can, and be always ready to assist your fellow-servants. Never speak ill of any body, but when you hear a bad story, try to soften it as much as you can; don't repeat it again, but let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you, from the good character I have heard of them. If you have any time to spare from your business, I hope you will spend some part of it in reading your Bible, and the *Whole Duty of Man*. I pray for you daily, and there is nothing I desire more than my dear child's happiness. Remember that the more faithful you are in the discharge of your duty as a servant, the better you will prosper if you live to have a family of your own. Your father desires his blessing, and your brothers and sisters their kind love to you. Heaven bless you my dear child! And continue you to be a comfort to us all, and particularly to,

Your affectionate Mother.

## LETTER XI.

From a young Woman, a Servant in London, to her Parents, desiring their Consent to marry.

Honoured Father and Mother,

**I** Have sent this to inform you, that one Mr. Wood, a young man, a cabinet-maker, has paid his addresses to me, and now offers me marriage: I told him I would do nothing without your consent, and therefore have sent this by William Jones, your neighbour, who

called on me, and will inform you particularly of his circumstances.

The young man has been set up in business about two years, and is very regular and sober. Most people in the neighbourhood esteem him, and his business is daily increasing. I think I could live extremely happy with him, but don't choose to give him my promise until I have first heard from you: whatever answer you send shall be obeyed by

Your affectionate Daughter.

## L E T T E R XII.

### The Parent's Answer.

Dear Child,

**W**E received your letter by Mr. Jones, and the character he gives of the young man is so agreeable, that we have no objection to your marrying him: begging that you will seriously consider the duties of that important state, before it is too late to repent. Consider well with yourself, that according to your conduct to each other, you must be either happy or miserable as long as you live. There are many occurrences in life in which the best of men's tempers may be much ruffled, on account of losses or disappointments; if your husband should at any time be so, endeavour to make him as easy as possible. Be careful of every thing he commits to your keeping: and never affect to appear superior to your station; for although your circumstances may be easy yet whilst in trade, you will find a continual want of money for many different purposes. It is possible some of your more polite neighbours may despise you for a while, but they will be forced in the end to acknowledge, that your conduct was consistent with the duties of a married state. But, above all, remember your duty to God, and then you may cheerfully look for a blessing on your honest endeavours. May God direct you in every thing for the best, is the sincere prayer of,

Your loving Father and Mother.

L E T T E R



## L E T T E R XII,

*From a young Tradesman lately entered into Business, to his Father, asking his Consent to marry.*

Honoured Sir,

**Y**OU know that it is now above a year since I entered into business for myself, and finding it daily increasing, I am obliged to look out for an agreeable partner, I mean a wife: there is a very worthy family in this neighbourhood, with whom I have been some time acquainted. They are in good circumstances, and have a daughter an amiable young woman, greatly esteemed by all who know her: I have paid my addresses to her, and likewise obtained the parent's consent, on condition that it is agreeable to you. I would not do any thing of that nature without your consent; but I hope that upon the strictest enquiry you will find her such a person, that you will not have any objection to a match so advantageous. I on every occasion endeavour to act with the greatest prudence, consistent with the rules you were pleased to prescribe for my conduct. The parents are to pay me five hundred pounds on the day of marriage if the event shall happen to take place, and as they have no other children, the whole of their property becomes ours at their death. In whatever light you are pleased to consider this, I shall abide by your direction, and your answer in the mean time is impatiently expected,

By your dutiful Son,

## L E T T E R XIV.

*From a Brother to a Sister in the Country, upbraiding her for being negligent in Writing.*

My dear Sister,

**I** WRITE to you to acquaint you how unkindly we all take it here, that you do not write oftener to us, in relation to your health, diversions, and employment in the country. You cannot be insensible how much you are beloved by us all; judge then if you do well to omit giving us the satisfaction absence affords to true friends, which is, often to hear from one another. My  
T H I  
mother

mother is highly disobliged with you; and says you are a very idle girl; my aunt is of the same opinion; and I would fain, like a loving brother, excuse you if I could. Pray, for the future, take care to deserve a better character, and by writing soon, and often, put it in my power to say what a good sister I have: for you shall always find me

Your most affectionate Brother.

Due respects of every one here to my aunt, and all friends in the country.

L E T T E R X V.

*From the Daughter to her Mother, in Excuse for her Neglect.*

Honoured Madam,

I AM ashamed I staid to be reminded of my duty by my brother's kind letter. I will offer no excuse for myself, for not writing oftener, tho' I have been strangely taken up by the kindness and favour of your good friends here, particularly my aunt Windus: for well do I know, that my duty to my honoured mother ought to take place of all other considerations. All I beg therefore is, that you will be so good to forgive me, on promise of amendment, and to procure forgiveness also of my aunt Talbot, and all friends. Believe me, madam, when I say that no diversions here or elsewhere shall make me forget the duty I owe to so good a mother, and such kind relations; and that I shall ever be,

Your gratefully dutiful Daughter.

My aunt and cousins desire their kind love to you, and due respects to all friends. Brother John has great reputation with every one for his kind letter to me.

L E T T E R X V I.

*To a young Trader generally in a Hurry in Business, advising Method as well as Diligence.*

Dear Nephew,

THE affection I have always borne you, as well for your own sake, as for your late father's and mother's, makes me give you the trouble of these lines, which

which I hope you will receive as kindly as I intend them.

I have lately call'd upon you several times, and have as often found you in an extraordinary hurry; which I well know cannot be sometimes avoided; but, methinks, need not be always the case, if your time were disposed in regular and proper proportions to your business. I have frequently had reason to believe, that more than half the flutter which appears among traders in general, is rather the effect of their indolence, than their industry; however willing they are to have it thought otherwise; and I will give you one instance, in confirmation of this opinion, in a neighbour of mine.

This gentleman carried on for some years a profitable business; but indulging himself every evening in a tavern society or club, which the promotion of business (as is usually the case) gave the first pretence for, he looked upon those engagements as the natural consequence of the approach of night; and drove on his business in the day with precipitation, that he might get thither with the earliest. He seldom kept very late hours, tho' he never came home soon. The night being gone, and his bottle empty'd, the morning was always wanted to dispel the fumes of the wine. Whoever therefore came to him before nine, was desired to call again; and when he rose, so many matters waited for him, as directly threw him into a flutter; so that from his rising till dinner-time, he seem'd in one continued ferment. A long dinner-time he always allow'd himself, in order to recover the fatigues he had undergone; and all his table talk was, how heavy his business lay upon him! and what pains he took in it! The hearty meal and the time he indulged himself at table, begot an inappetency for any more business for that short afternoon; so all that could be deferr'd, was put off to the next morning; and long'd for evening approaching, he flies to his usual solace: empties his bottle by eleven: comes home: gets to bed; and is invisible till next morning at nine; and then rising, enters upon his usual hurry and confusion.

Thus



Thus did his life seem to those who saw him in his business, one constant scene of fatigue, tho' he scarce ever apply'd to it four regular hours in any one day. Whereas had he risen only at seven in the morning, he would have got all his business under by noon; and those two hours, from seven to nine, being before many people go abroad, he would have met with no interruption in his affairs; but might have improved his servants by his own example, directed them in the business of the day, have inspected his books, written to his dealers, and put every thing in so regular a train, for the rest of the day, that whatever had occur'd afterwards, would rather have served to divert than fatigue him.

And what, to cut my story short, was the upshot of the matter? Why meeting with some disappointments and losses (as all traders must expect, and ought to provide for) and his customers not seeing him in his shop so much as they expected, and when there, always in a disobliging petulant hurry; and moreover, mistakes frequently happening through the flurry into which he put himself and every one about him; by these means his business dwindled away insensibly, and not being able to go out of his usual course, which helped to impair both his capacity and ardour to his business, his creditors began to look about them, and he was compelled to enter into the state of his affairs; and then had the mortification to find the balance of 2000*l.* against him.

This was a shocking case to himself; but more to his family; for his wife had lived, and his children had been educated, in such a manner, as induced them to hope their fortunes would be sufficient to place them in a state of independence.

In short, being obliged to quit a business, he had managed with so little prudence, his friends got him upon a charitable foundation, which afforded him bare subsistence for himself; his children were dispersed some one way and some another, into low scenes of life; and his wife went home to her friends, to be snubb'd and reflected on by her own family, for faults not her own.

This example will afford several good hints to a young tradesman, which are too obvious to need expatiating upon. And as I dare say, your prudence will keep you from the like fault, you will never have reason to reproach yourself on this score. But yet, as I always found you in a hurry, when I called upon you, I could not but give you this hint, for fear you should not rightly proportion your time to your business, and lest you should suspend to the next hour, what you could and ought to do in the present, and so did not keep your business properly under. Method is every thing in business, next to diligence. And you will, by falling into a regular one, always be calm and unruffled, and have time to bestow in your shop with your customers; the female ones especially; who always love to make a great many words in their bargainings, and expect to be humour'd and persuaded: and how can any man find time for this, if he prefers the tavern to his shop, and his bed to his business? I know you will take in good part what I have written, because you are sensible how much I am

*Your truly affectionate, &c.*

#### L E T T E R XVII.

*To a Friend, on his Recovery from a dangerous Illness.*

*Dear Sir,*

**G**IVE me leave to mingle my joy with that of all your friends and relations, in the recovery of your health, and to join with them to bless God for continuing to your numerous well-wishers the benefit of your useful and valuable life. May God Almighty long preserve you in health, and prosper all your undertakings, for the good of your worthy family, and the pleasure of all your friends and acquaintance, is the hearty prayer of, Sir,

*Your faithful Friend, and humble Servant.*

## LETTER XVIII.

*On the same Occasion.**Good Sir,*

**I** HAVE received, with great delight, the good news of your recovery from the dangerous illness with which it pleased God to afflict you. I most heartily congratulate you and your good lady and family upon it; and make it my prayer, that your late indisposition may be succeeded by such a renewal of health and strength both of body and mind, as may make your life equally happy to yourself, as it must be to all who have the pleasure to know you. I could not avoid giving you this trouble, to testify the joy that affected my heart on the occasion; and to assure you, that I am, with the greatest affection and respect, Sir,

*Your faithful humble Servant.*

## LETTER XIX.

*In Answer to the preceding.**Dear Sir,*

**I** GIVE you many thanks for your kind congratulations. My return of health will be the greater pleasure to me, if I can contribute in any measure to the happiness of my many good friends; and, particularly, to that of you and yours; for I assure you, Sir, that no body can be more than I am,

*Your obliged humble Servant.*

## LETTER XX.

*From a Father to a Son, on his Negligence in his Affairs.**Dear Jemmy,*

**Y**OU cannot imagine what a concern your carelessness and indifferent management of your affairs give me. Remissness is inexcusable in all men, but in none so much as in a man of business, the soul of which is industry, diligence, and punctuality.

Let me beg of you to shake off the idle habits you have contracted; quit unprofitable company, and unseasonable recreations, and apply to your counting-house with diligence. It may not be yet too late to



retrieve your affairs. Inspect therefore your gains, and cast up what proportion they bear to your expences; and then see which of the latter you can, and which you cannot contract. Consider, that when once a man suffers himself to go backward in the world, it must be an uncommon spirit of industry that retrieves him, and puts him forward again.

Reflect, I beseech you, before it be too late, upon the inconveniences which an impoverish'd trader is put to, for the remainder of his life; which, too, may happen to be the prime part of it; the indignities he is likely to suffer from those whose money he has unthinkingly squander'd; the contempt he will meet with from all, not excepting the idle companions of his folly; the injustice he does his family, in depriving his children, not only of the power of raising themselves, but of living tolerably; and how, on the contrary, from being born to a creditable expectation, he sinks them into the lowest class of mankind, and exposes them to the most dangerous temptations. What has not such a father to answer for! and all this for the sake of indulging himself in an idle, a careless, a thoughtless habit, that cannot afford the least satisfaction, beyond the present hour, if in that; and which must be attended with deep remorse, when he comes to reflect. Think seriously of these things, and in time resolve on such a course as may bring credit to yourself, justice to all you deal with, peace and pleasure to your own mind, comfort to your family; and which will give at the same time the highest satisfaction to

*Your careful and loving Father.*

## LETTER XXI.

The Son's grateful Answer.

Honoured Sir,

**I** Return you my sincere thanks for your seasonable reproof and advice. I have indeed too much indulged myself in an idle careless habit, and had already begun to feel the evil consequences of it, when I received your letter, in the insults of a creditor or two, from whom I expected kinder treatment.

*But*

*But indeed they wanted but their own, so I could only blame myself, who had brought their rough usage upon me. Your letter came so seasonably upon this, that I hope it will not want the desired effect; and as, I thank God, it is not yet too late, I am resolved to take another course with myself and my affairs, that I may avoid the ill consequences you so judiciously forewarn me of, and give to my family and friends the pleasure they so well deserve at my hands; and particularly that satisfaction to so good a father, which is owing to him by*

His most dutiful Son.

### L E T T E R XXII.

*From a Daughter to her Father, pleading for her Sister, who had married without his consent.*

*Honoured Sir,*

**T**HE kind indulgence you have always shewn to your children, makes me presume to become an advocate for my sister, tho' not for her fault. She is very sensible of that, and sorry she has offended you; but has great hopes, that Mr. Robinson will prove such a careful and loving husband to her, as may atone for his past wildness, and engage your forgiveness. For all your children are sensible of your paternal kindness, and that you wish their good more for their sakes, than your own.

This makes it the more wicked to offend so good a father: but, dear sir, be pleased to consider, that it now cannot be helped, and that she may be made by your displeasure very miserable in her own choice; and as his faults are owing to the inconsideration of youth, or otherwise it would not have been a very discreditable match, had it had your approbation. I could humbly hope, for my poor sister's sake, that you will be pleased rather to encourage his present good resolutions by your kind favour, than to make him despair of a reconciliation, and so perhaps treat her with a negligence, which hitherto she is not apprehensive of: For he is really very fond of her, and I hope will continue so. Yet is she dejected for her fault to you, and wishes, yet dreads,  
to



to have your leave to throw herself at your feet, to beg your forgiveness and blessing, which would make the poor dear offender quite happy.

Pardon, sir, my interposing in her favour, in which my husband also joins. She is my sister. She is your daughter; tho' she has not done so worthily as I wish, to become that character. Be pleased, sir, to forgive her, however; and also forgive me, pleading for her: who am,

*Your ever-dutiful Daughter.*

### LETTER XXIII.

#### The Father's Answer.

My dear Nanny,

**Y**OU must believe, that your sister's unadvised marriage, which she must know would be disagreeable to me, gives me no small concern; and yet, I will assure you that it arises more from my affection for her, than any other consideration. In her education I took all the pains and care my circumstances would admit, and often flattered myself with the hope, that the happy fruits of it would be made appear in her prudent conduct. What she has now done is not vicious, but indiscreet; for, you must remember, that I have often declared in her hearing, that the wild assertion, of a rake making a good husband, was the most dangerous opinion a young woman could imbibe.

I will not, however, in pity to her, point out the many ills I am afraid will attend her rashness, because it is done, and cannot be helped; but wish she may be happier than I ever saw a woman who leap'd so fatal a precipice.

Her husband has this morning been with me for her fortune; and it was with much temper I told him, that as all she could hope for was wholly at my disposal, I should disburse it in such a manner as I thought would most contribute to her advantage; and that, as he was a stranger to me, I should chuse to know how he deserved it, before he had the power over what I intended to do for her. He bit his lip, and, with a hasty step, was my humble servant.

Tell the rash girl, that I would not have her to be afflicted at this behaviour in me; for I know it will contribute to  
her

*her advantage one way or other : if he married her for her own sake, she will find no alteration of behaviour from this disappointment : but if he married only for her money, she will soon be glad to find it in my possession, rather than his.*

*Your interposition in her behalf is very sisterly : and you see I have not the resentment she might expect. But would to God she had acted with your prudence ! For her own sake I wish it. I am*

*Your loving Father.*

#### LETTER XXIV.

*From a Father to a Daughter, in Dislike of her Intentions to marry at too early an Age.*

*Dear Sally,*

**I** Was greatly surprized at the letter you sent me last week. I was willing to believe I saw in you, for your years, so much of your late dear mother's temper, prudence, and virtuous disposition, that I refused several advantageous offers of changing my own condition, purely for your sake : and will you now convince me so early, that I have no return to expect from you, but that the moment a young fellow throws himself in your way, you have nothing else to do, but to give me notice to provide a fortune for you ? For that you intend to be of no farther use, and service to me. This, in plain English, is the meaning of your notification. For I suppose your young man does not intend to marry you without a fortune. And can you then think, that a father has nothing to do, but to confer benefits on his children, without being intitled to expect any return from them ?

To be sure, I had proposed, at a proper time, to find a husband for you ; but I thought I had yet three or four years to come. For, consider, Sally, you are not fully sixteen years of age : and a wife, believe me, ought to have some better qualifications, than an agreeable person to preserve a husband's esteem, tho' it often is enough to attract a lover's notice.

Have you experience enough, think you, discreetly to  
conduct

conduct the affairs of a family? I thought you as yet not quite capable to manage my house; and I am sure, my judgment always took a bias in your favour.

Besides, let me tell you, I have great exceptions to the person, and think him by no means the man I would chuse for your husband. For which, if it be not too late, I will give good reasons.

On the whole, you must expect, if you marry without my consent, to live without my assistance. Think it not hard: Your disappointment cannot be greater than mine, if you will proceed. I have never used violent measures to you on any occasion, and shall not on this. But yet I earnestly hope you will not hurry yourself to destruction, and me perhaps to the grave, by an action which a little consideration may so easily prevent.

I am,

Your afflicted Father.

#### LETTER XXV.

*Recommending a Man Servant.*

S I R,

**T**HE bearer has served me with integrity and fidelity these three years, but having a desire to settle in London, he left my house about a week ago, and by a letter received from him this day, I find you are willing to employ him on my recommendation; and it is with the greatest pleasure that I comply with his request. His behaviour while with me was strictly honest, sober, and diligent, and I doubt not but it will be the same with you. I have sent this inclosed in one to himself, and if you employ him I hope he will give satisfaction.

I am, Sir,

Your humble Servant.

#### LETTER XXVI.

*The Answer.*

S I R,

**I** Received your obliging letter in recommendation of the young man, and in consequence of that have taken him into my family. I doubt not from what you say of his giving



*giving satisfaction, and you may be assured of his being treated with humanity, and rewarded according to his merit.*

*I am,*

*Your humble Servant.*

### LETTER XXVII.

*From a Tenant to a Landlord excusing delay of Payment.*

**I** Have been your tenant above ten years in the house where I now live, and you know that I have never failed to pay my rent quarterly when due. At present I am extremely sorry to inform you, that from a variety of losses and disappointments I am under the necessity of begging that you will indulge me one quarter longer. By that time I hope to have it in my power to answer your just demand, and the favour shall be ever gratefully acknowledged by your

Obedient humble Servant.

### LETTER XXVIII.

*An urgent Demand of Payment.*

*Mr. Thompson,*

**T**HE exigence of my affairs compels me thus importunately, nay peremptorily to write to you. Can you think it possible to carry on business in the manner you act by me? You know what promises you have made, and how, from time to time, you have broken them. Can I therefore depend upon any new ones you make? If you use others as you do me, how can you think of carrying on business? If you do not, what must I think of the man, who deals worse by me, than he does by others? If you think you can trespass more upon me, than you can on others: that is a very bad compliment to my prudence, or your own gratitude; for surely good usage should be intitled to the same in return. I know how to allow for disappointments as well as any man; but can a man be disappointed for ever? Trade is so independent a thing, that it cannot be carried on without mutual punctuality. Does not the merchant expect it from me for these very goods I send you? And can I make a return to him without receiving it



it from you? What end can it answer to give you two years credit, and then be at an uncertainty, for goods which I sell at a small profit, and have only six months credit for myself? Indeed, Sir, this will never do. I must be more punctually used by you, or else must deal as little punctually with others: and then what must be the consequence? In short, Sir, I expect a handsome payment by the next return, and security for the remainder; as I am loath to take any harsh measures, to procure justice to myself, my family, and creditors. For I am, if it be not your own fault,

Your faithful Friend and Servant.

## LETTER XXIX.

The Answer.

S I R,

**I** Acknowledge with gratitude the lenity you have at all times shewn, and my being obliged to disappoint you so often has given me much uneasiness. I do assure you, Sir, that I am not so ungrateful as my conduct has given you reason to believe. From the state of my accounts, you will find that the greatest part of my property is in the hands of country dealers, who although they seldom fail, yet their times of payment are very precarious and uncertain. However, to convince you of my integrity, I have sent by this day's post an order for seventy pounds, and next week you shall receive one much larger. The remainder shall be sent in a very short time. I am determined, for the future, to make the rules laid down in your excellent letter a guide, in my dealings with those people, whose dilatoriness in making good their payments to me, obliged me to disappoint you; and to convince you further of my integrity, the goods which I order until the old account is paid off, shall be for ready money. I doubt not but you will continue to treat me with the same good usage as formerly, and believe me to be unfeignedly,

Your obliged humble Servant.

LET-

## LETTER XXX.

*Of Consolation to a Friend in Prison for Debt.**Dear Sir,*

**I** AM exceedingly concerned to hear, that the severity of your creditors has laid you under confinement. But there is one comfort results from it, that the utmost stretch of their revenge cannot carry them farther; and that when a man is got to the undermost part of fortune's wheel, he may rise, but cannot sink lower. You now know the worst, and have nothing to do, but to support your misfortune with that true magnanimity which becomes a noble mind. Long, very long, have you been labouring under great difficulties, and so have been inured to misfortunes; and you have looked forward with such anxiety and pain to the hard lot that has now befallen you, that 'tis impossible the bearing of it can be equal to the apprehensions you had of it. You see all around you too many unhappy objects reduced to the same distress, and you see them either extricating themselves from those difficulties, as I hope you soon will, or learning to bear them with a true christian resignation. For well does the wise man observe, that 'the race is not to the swift, nor the battle to the strong, nor riches to a man of understanding.' And it will yield you some consolation when you reflect, that this life is but a state of probation, and he that meets with misfortunes here, may, by a proper use of them, and by God's grace, be intitled to a blessed hope; when a prosperous state may make a man forgetful of his duty, and so reap no other good but what he finds in this transitory life. Remember, my friend, that the school of affliction is the school of wisdom; and so behave under this trying calamity, as to say with the royal prophet, 'It is good for me, that I was afflicted.'

I think myself, however, not a little unhappy, that my circumstances will not permit me to assist you on this grievous occasion, in the way a friend would chuse to do, if he was able; but if by my personal attendance on any of your creditors or friends, I can do you pleasure

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fure

sure or service, I beg you to command me. For, in whatever is in my power, I am, and shall ever be,  
Your faithful Friend and Servant.

## LETTER XXXI.

*From a Tradesman in distressed Circumstances desiring a Letter of Licence.*

S I R,

**I**T is now above ten years since I first had dealings with you, and during that time you well know that I always paid you regularly; but at present am sorry that my affairs are so perplexed, that it is not in my power to comply with the just demands of my creditors, nor even to pay them any thing until my affairs are settled; For that reason, Sir, I have sent to you desiring a letter of licence for only twelve months, in which time I hope to be able to settle my affairs to their satisfaction; but if they will not comply with this I am utterly ruined. Your answer is impatiently expected by

Your obedient humble Servant.

## LETTER XXXII.

*Advising a Friend against going to Law.*

Dear Sir,

**I**AM sorry to hear, that the difference between you and Mr. Archer is at last likely to be brought to a law-suit. I wish you'd take it into your serious consideration before you begin, because it will hardly be in your power to end it, when you please. For you immediately put the matter out of your own hands, into the hands of those whose interest it is to protract the suit from term to term, and who will as absolutely prescribe to you in it, as your physician in a dangerous illness.

The law, my good friend, I look upon, more than any one thing, as the proper punishment of an over-hasty and perverse spirit, as it is a punishment that follows an act of a man's own seeking and chusing. You will not consent perhaps now to submit the matter in dispute to reference; but let me tell you, that after you have



have expended large sums of money, and squandered away a deal of time in attendance on your lawyers, and preparations for hearings, one term after another, you will probably be of another mind, and be glad seven years hence to leave it to that arbitration which you now refuse. He is happy who is wise by other men's misfortunes, says the common adage: And why, when you have heard from all your acquaintance, who have tried the experiment, what a grievous thing the law is, will you, notwithstanding, pay for that wisdom, which you may have at the cost of others?

The representation that was once hung up as a sign in the rolls liberty, on one side, a man all in rags, wringing his hands, with a label importing, that he had lost his suit; and on the other, a man that had not a rag left, but stark naked, capering and triumphing, that he had carry'd his cause, was a fine emblem of going to law, and the infatuating madness of a litigious spirit.

How excellent to this purpose is the advice of our blessed Saviour, rather than seek this redress against any who would even take one's coat, to give him his cloak also? For, besides the christian doctrine inculcated by this precept, it will be found, as the law is managed, and the uncertainty that attends, even in the best grounded litigations, that such a pacific spirit may be deemed the only way to preserve the rest of one's garments, and to prevent being stript to the skin.

Moreover, what wise man would rush upon a proceeding, where the principal men of the profession (tho' the oath they take, if serj--nts, obliges them not to sign a sham plea, nor plead in a cause against their own opinion) are not ashamed, under the specious, but scandalous notion, of doing the best they can for their client, to undertake, for the sake of a paltry fee, to whiten over the blackest cause, and to defeat the justest? Where your property may depend altogether upon the impudence of an eloquent pleader asserting any thing, a perjured evidence swearing whatever will do for his suborner's purpose? Where the tricks and mistakes of



practisers, and want of trifling forms, may nonsuit you? Where deaths of persons made parties to the suit, may cause all to begin again? What wise man, I say, would subject himself to these vexations and common incidents in the law, if he could any way avoid it; together with the intolerable expences and attendances consequent on a law-suit? Besides, the fears, the cares, the anxieties, that revolve with every term, and engross all a man's thoughts? Where legal proofs must be given to the plainest facts; that a living man is living, and identically himself; and that a dead man is dead, and buried by certificate; where evidence must be brought at a great expence to hands and seals affixed to deeds and receipts, that never were before question'd; till a cause shall be split into several under ones; these tried term by term; and years elapse before the main point comes to be argued, tho' originally there was but one single point, as you apprehended, in the question. As to the law part only, observe the process: first, comes the declaration; 2dly, a plea; 3dly, demurrer to the plea; 4thly, a joinder in demurrer; 5thly, a rejoinder; 6thly, a sur-rejoinder; which sometimes is conclusive, sometimes to begin all over again. Then may succeed trials upon the law part, and trials upon the equity part; oftentimes new trials, or rehearings; and these followed by writs of error.

Then you may be plung'd into the bottomless gulph of chancery, where you begin with bills and answers, containing hundreds of sheets at exorbitant prices, fifteen lines in a sheet, and six words in a line (and a stamp to every sheet) barefacedly so contrived to pick your pocket: then follow all the train of examinations, interrogatories, exceptions, bills amended, references for scandal and impertinence, new allegations, new interrogatories, new exceptions, on pretence of insufficient answers, replies, rejoinders, and sur-rejoinders; till, at last, when you have danced thro' this blessed round of preparation, the hearing before the master of the rolls comes next; appeals follow from his honour to the chancellor; then from the chancellor to the house of lords;

lords; and sometimes the parties are sent down from thence for a new trial in the courts below—good heavens! What wise man, permit me to repeat, would enter himself into this confounding circle of the law?

I hope, dear Sir, you will think of this matter most deliberately, before you proceed in your present angry purpose; and if you shall judge it proper to take my advice, and avoid a law-suit, I am sure you will have reason to thank me for it, and for the zeal wherewith I am

Your sincere Friend and Servant.

### LETTER XXXII.

*To a young Gentleman, on his entering into the World, with Directions how to conduct himself.*

*My dear Friend,*

**Y**OUR apprenticeship is near out, and you are soon to set up for yourself; that approaching moment is a critical one for you, and an anxious one for me. A tradesman, who would succeed in his way, must begin by establishing a character of integrity and good manners; without the former, no-body will go to his shop at all; without the latter, no-body will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical tastes of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent practices will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age; I fear worse, always harder. A young liar,

will be an old one; and a young knave, will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case) really reform in a more advanced age, from a consciousness of its folly as well as of its guilt; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no silly desire of seeming to be above what most knaves, and many fools, call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at, the least breach of morality; but shew, upon all occasions, and take all occasions, to shew a detestation and abhorrence of it. There, tho' young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But, there too, spare the persons, while you lash the crimes. All this relates, as you easily judge, to the vices of the heart, such as lying, fraud, envy, malice, detraction, &c. and I do not extend it, to the little frailties of youth, flowing from high spirits and warm blood. It would ill become you, at your age, to declaim against them, and sententiously censure a gallantry, an accidental excess of the table, a frolic, an inadvertency; no, keep as free from them yourself as you can; but say nothing against them in others. They certainly mend by time, often by reason; and a man's worldly character is not affected by them, provided it be pure in all other respects.

To come now to a point of much less, yet of very great consequence, at your first setting out. Be upon your guard against vanity, the common failing of unexperienced youth; but particularly against that kind of vanity, that dubs a man a coxcomb. It is not to be imagined by how many ways vanity defeats its own purposes.



ses. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest. Another desires to appear successful among the women; he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one; if it is true it is ungenerous; if false, it is infamous: But in either case he destroys the reputation he wants to get. Some flatter their vanity by little extraneous objects, which have not the least relation to themselves, such as being descended from, related to, or acquainted with people of distinguished merit and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such a-one, and their intimate friend, Mr. such-a-one, whom, possibly, they are hardly acquainted with. But, admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity or awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let no-body discover, that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

For God's sake revolve all these things seriously in your thoughts, before you launch out alone into the world. Recollect the observations which you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them. Lay your little plan now, which



which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you, I am

Your faithful and affectionate Friend.

#### L E T T E R XXXIV.

*To a young Gentleman on the Art of Pleasing.*

*My dear Friend,*

**A**IR, address, manners, and graces, are of such infinite advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them; and, to tell you the truth, I doubt you are not yet sufficiently convinced of their importance. As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself. When I first came into the world, which was at the age that you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least; at nineteen I left the university of Cambridge, where I was an absolute pedant: When I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and, when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the classics contained every thing that was either necessary, useful, or ornamental to men. With these excellent notions, I went first to the Hague, where, by the help of several letters of recommendation, I was soon introduced into all the best company; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blamable) and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please.

please. I imitated them as well as I could : If I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, to all the most fashionable fine ladies ; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some ; and, I can assure you, that what little figure I have made in the world has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am glad it was so) that I own to you I wished to make every woman I saw in love with me, and every man I met with admire me. Without this passion for the object, I should never have been so attentive to the means ; and I own I cannot conceive how it is possible for any man of good-nature or good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be ? And does not good sense and common observation shew of what infinite use it is to please ? Moreover, at your age, I would not have contented myself with barely pleasing ; I wanted to shine, and to distinguish myself in the world as a man of fashion, as well as business. And that ambition or vanity, call it what you please, was a right one ; it hurt no-body, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

Whatever is worth doing at all is worth doing well and nothing can be done well without attention. Custom has made dancing sometimes necessary for a young man ; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature ; you must dress : Therefore attend to it ; not in order to rival

rival or to excel a fop in it, but in order to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are; whose dress is never spoken of one way or other, as either too negligent, or too much studied. Dress is one of the various ingredients that contribute to the art of pleasing; it pleases the eyes at least.

Whenever you find yourself engaged insensibly in favour of any body, of no superior merit or distinguished talents, examine, and see what it is that has made those impressions upon you, and you will find that it is, that gentleness of manners, that air and address which I have so often recommended to you; and from thence draw this obvious conclusion, that what pleases you in them will please others in you; for we are all made of the same clay, though some of the lumps are a little finer, and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love.

Adieu.

# L E T T E R XXXV.

*To a young Lady, on the Amusements of the Female Sex.*

*My dear Girl,*

**E**VERY period of life, my worthy girl, has amusements which are natural and proper to it. You may indulge the variety of your taste in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise: Some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family: Some are elegant accomplishments, as dress, dancing, music, and drawing: Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements.

There




There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding on horseback. These will give vigour to your constitution, and a bloom to your complexion. If you accustom yourself to go abroad always in carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but, when habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourself and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equally enemies to health and beauty.—But, tho' good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that, when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such-like, is not on account of the intrinsic value of all you can do with your hands, which is trifling; but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home.—It is a great article, in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which by a more discreet management might have been courted.





The domestic œconomy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste: If you ever come to have the charge of a family, it ought to engage much of your time and attention, nor can you be excused from this by any extent of fortune, though, with a narrow one, the ruin that attends the neglect of it may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in reading history, or cultivating any art or science to which genius or accident leads you. The whole volume of nature lies open to your eye, and furnishes an infinite variety of entertainment: If I was sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure, would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. 'But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she retires into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;' I think I may very probably do you an injury by artificially creating a taste, which, if nature never gave it you would only embarrass your future conduct: I do not want to make you any thing: I want to know what nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your heart so thoroughly approves, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life; the love of dress is natural to your sex, and therefore it is proper and reasonable. Good sense will regulate your expence in it, and good taste will direct you to dress in such a way as to conceal any blemish, and set off their beauties to the greatest advantage. But much delicacy and judgment

ment are required in the application of this rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearance. Accustom yourself to an habitual neatness, so that, in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance.—You will not easily believe how much we consider your dress as expressive of your characters. Vanity, liberty, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy. In dancing, the principal parts you are to attend to are ease and grace. I would have you to dance with spirit, but never allow yourself to be so far transported with mirth, as to forget the delicacy of your sex.—Many a girl, dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment, that gives such pleasure to a person of sentiment and humour, as the theatre.—But I am sorry to say there are few English comedies a lady can see, without a shock to delicacy. You cannot readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance no ways embarrassed, because, in truth, she does not understand them. Yet this is, most ungenerously, ascribed to that command of features, and that ready presence of mind, which you are thought to possess in a degree far beyond us; or, by still more malignant observance, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspected innocence, for no other reason, but being infected with other people's laughing; she is then believed to know more than she should do.—If she does

happen to understand an improper thing, she suffers a very complicated distress: She feels her modesty hurt in the most sensible manner, and, at the same time, is ashamed of appearing conscious of the injury. The only way to avoid these inconveniences is never to go to a play that is particularly offensive to delicacy.—Tragedy subjects you to no such distress:—Its sorrows will soften and ennoble your hearts.

I need say little about gaming, as I flatter myself you have no relish for it. It is a ruinous and incurable vice; and, as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can possibly lose is such a trifle, as can neither interest nor hurt you. In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not, in the least, inconsistent with the softness and gentleness so amiable in your sex. On the contrary, it gives that spirit to a mild and sweet disposition, without which, it is apt to degenerate into insipidity. To conclude, it makes you respectable in your own eyes, and dignifies you in ours.

I am, &c.

### LETTER XXXVI.

*On Love and Friendship, from a Father to his Daughters.*

*Dear Daughters,*

**T**HE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification, which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it. In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to  
place



place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful. If you have the good fortune to meet with any who deserve the name of friends, unbosom yourself with the utmost confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the whole, much happier, than a reserved, suspicious one, although you may sometimes suffer by it. Coldness and distrust are the two certain consequences of age and experience; but they are unpleasant feelings, and need not be anticipated before their time.

But, however open you may be in talking of your own affairs, never discover the secrets of one friend to another. These are sacred deposits, which do not belong to you, nor have you any right to make use of them.

There is another case in which I suspect it is proper to be secret, not so much from motives of prudence as delicacy; I mean in love-matters. Though a woman has no reason to be ashamed of an attachment to a man of merit, yet nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and, when all the subterfuges of ingenuity to conceal it from herself fail, she feels violence done to both her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment. In such a situation to lay the heart open to any person whatever does not appear to me consistent with the perfection of female delicacy. But, perhaps, I am in the wrong—At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend,



who possibly will not enter into your feelings, but may rather consider them as a subject of pleantry. For this reason, love-secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love. If, therefore, you must have a friend to pour out your heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of; nor will a husband, in this case, feel himself under the same obligations of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of your brothers and sisters.—The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without any of the inconveniences that attend such connexions with our sex.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendships, because it cannot bear an equal; and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chambres and waiting-women. Shew the utmost humanity to your servants; make their situation as comfortable to them as possible: But, if you make them your confidants, you spoil them and debase yourselves.

Never allow any person, under the pretended sanction  
of

of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you that this reserve is inconsistent with the freedom which friendship allows; but a certain respect is necessary in friendship as in love: Without it, you may be liked as a child, but will never be loved as an equal. The temper and disposition of the heart, in your sex, make you enter more readily into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity, as well as steadiness of your friendships, is the great clashing of your interests in the pursuits of love, ambition, or vanity. For these reasons it would appear at first sight more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable: Hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy or suspicion of rivalry. The friendship of a man for a woman is always blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable secrecy, whenever you confide in us. But apply these observations with great caution. Thousands of women of the best hearts and finest talents have been ruined by men who approach them under the specious name of friendship. But, supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that, if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness so

common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who, perhaps, never once thought of you in that view; and giving yourselves those airs so common among silly women on such occasions.

I am &c.

# LETTER XXXVII.

*On the same Subject.*

*Dear Daughters.*

**T**HERE is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check.

There is a different species of men, whom you may like as agreeable companions, men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among those of your own sex. It will be foolish in you to deprive yourself of an useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person. People whose sentiments, and particularly whose tastes, correspond, naturally like to associate together, although neither of them have the most distant view of any further connexion. But, as this similarity of minds often gives rise to a more tender attachment than friendship, it will be proper to keep a watchful eye over yourselves, lest your hearts become too far engaged before you are aware of it.

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At the same time I do not think that your sex, at least in this part of the world, have much of that sensibility, which disposes to such attachments. What is commonly called love among you is rather gratitude, and the partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little either of personal esteem or affection. Indeed, without an unusual share of natural sensibility and very peculiar good fortune, a woman in this country has very little probability of marrying for love. It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now, supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few, it is a very great chance if any of them distinguishes her particularly. Love, at least, with us, is exceedingly capricious, and will not always fix where reason says it should. But, supposing one of them should become particularly attached to her, it is still extremely improbable that he should be the man in the world her heart most approved of.

As, therefore, nature has not given you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into a preference, and this preference, perhaps, at last advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one in a million of you that would ever marry with any degree of love. A man of taste and delicacy marries a woman, because he loves her more than any other. A woman  
of

of equal taste and delicacy marries him, because she esteems him, and because he gives her that preference. But, if a man unfortunately becomes attached to a woman, whose heart is secretly pre engaged, his attachment, instead of obtaining a suitable return, is particularly offensive; and, if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so easily as to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable, and inconceivable to an honourable and elevated mind.

The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of being fortunate.

True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful but timid to the highest degree, in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it fits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into real beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and, to avoid this, he shuns all the little observances of common gallantry. His heart and his character will be improved in every respect by his attachment. His manners will become more gentle; and his conversation more agreeable, but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind.

When

When you observe in a gentleman's behaviour, these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no, not altho' you marry him. That sufficiently shews your preference, which is all he is intitled to know. If he has delicacy, he will ask for no stronger proof of your affection, for your sake; if he has sense, he will not ask it, for his own. This is an unpleasant truth, but I thought it my duty to let you know it. Violent love cannot subsist, at least cannot be expressed long together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust.

My zeal for your welfare has excited me to throw together these few thoughts, which I flatter myself will sink deep in your memory, and be of some use to you, at the time you stand most in need of assistance.

I remain,

Yours affectionately, &c.

*On Courtship and Coquetish Behaviour, from a Father to his Daughters.*

*Dear Daughters,*

**I**N my last, I laid before you my thoughts on love and friendship, and now proceed to consider some other particulars very essential to your happiness. If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However, people's hearts may deceive them, there is scarcely a person that can love for any time, without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour,



haviour, which may satisfy him, if he has any discernment left, that he has nothing to hope for. But perhaps your particular temper may not permit of this—You may easily shew that you want to avoid his company; but, if he is a man whose friendship you wish to preserve, you may not chuse this method, because then you lose him in every capacity. You may get a common friend to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But, if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive, answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no farther trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for your pity. That would mortify almost as much as your scorn. In short, you may break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty; and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow. It is where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman designs to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish, whether a gentleman who has the appearance of being your lover delays to speak explicitly, from the motive I have mentioned

tioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: and the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their own consciences, when they act otherwise. Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case; sometimes they plead the decorum of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover till he has directly told them so.—Perhaps few women carry their ideas of female delicacy and decorum so far as I do. But I must say, you are not intitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is intitled to all these who prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference. The truth of the matter is, vanity and the love of admiration is so prevailing a passion among you, that you may be considered to make a very great sacrifice, whenever you give up a lover, till after the art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover. But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, although they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness. God forbid I should ever think so of all your sex; I know many of them have principles, have generosity and dignity of soul that elevates them above the worthless vanity I have been speaking of.

Such

Such a woman I am persuaded may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution, and candour. If she explains herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man; what he suffers he will suffer in silence. Every sentiment of esteem will remain; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and, though passion subsides, yet a man of a candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he has not confided his own secret to any dody, he has an undoubted title to ask you not to divulge it. If a woman chuses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone; but, if she has any generosity or gratitude, she will not betray a secret which does not belong to her.

I am &c.

## LETTER XXXVIII.

*On the foregoing Subject.*

*Dear Daughters,*

**I** HAVE insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life when you can have little experience or knowledge of the world, when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them.—I wish you to possess such high principles of honour and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment which may secure you against being deceived.

Male coquetry is much more inexcusable than female, as well as more pernicious; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honourable or dishonourable kind.

Men



Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections, merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is intirely in their power. A man of parts, sentiments, and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love. This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because we can carry it to what length we please, and continue it as long as we please, without your being so much as at liberty to complain or expostulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our situation.

A woman, in this country, may easily prevent the first impressions of love, and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand, when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse, where are wanting those qualities which alone can ensure happiness in a married state.

I know nothing that renders a woman more despicable than her thinking it essential to happiness to be married! Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced. But, if it was true, the belief that it is so, and

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the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superior degree of happiness, in a married state, to what you can possibly find in any other. I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women of active vigorous minds, and great vivacity of spirits, degrading themselves; sometimes by entering into a dissipated course of life unsuitable to their years, and exposing themselves to the ridicule of the girls, who might have been their grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirits, which, if it had found employment at home, would have rendered them respectable and useful members of society.

I see other women in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful and timid; I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment, for this evident reason, that they are not united to a partner who has sense, worth, and taste, to know their value; one who is able to draw forth their concealed qualities, and shew them to advantage; who can give that support to their feeble spirits which they stand so much in need of; and who, by his affection and tenderness might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection,

tion, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But I confess I am not enough of a patriot to wish you to marry for the good of the public, I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I wish you in such independent circumstances as may lay you under no temptation to do from necessity what you will never do from choice.— This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he does you an honour or a favour, when he asks you for his wife.

## LETTER XL.

*On Marriage, in an Epistle from a Father to his Daughters.*

*Dear Daughters,*

**Y**OU may perhaps imagine, that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this; I advise you to no reserve but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished there by their looks and external behaviour. But it is in private companies alone where you can expect easy and agreeable conversation, which I shall never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side.—



Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely; and settle in your own minds what are the requisites to your happiness in a married state; and, as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and such sentiments deeply rooted in you; if you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friend that would never persecute you) and can support the prospect of the many inconveniences attending the state of an old maid, which I formerly pointed out; then you may indulge yourselves in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But, if you find, on a strict self-examination, that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflicts of passions this may afterwards raise in your breasts.

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If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will imbitter all your married days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dulness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate or even understand your sufferance; for your husbands may not use you cruelly, and may give you as much money for your cloaths, personal expence, and domestic necessaries, as is suitable to their fortunes; the world would therefore look upon you as unreasonable women, that did not deserve to be happy, if you were not so.—To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind as do not affect the heart, nor the imagination, except in the way of wit or humour.

I have no view, by these advices, to lead your tastes; I only want to persuade you of the necessity of knowing your own minds, which, tho' seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess than that collected decisive spirit which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide; but, in matters of taste, that depends on your own feelings: Consult no one friend whatever, but consult your own hearts.

If a gentleman makes his addresses to you, or gives you a reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it is distinguished for

parts and worth, or their folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command. Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune and the pleasures it brings are your aim, it is not sufficient that the settlements of a jointure and childrens provisions be amply and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp, and parade of life, for which you married him.

## LETTER XLI.

*On the same Subject, in Continuation.*

*Dear Daughters,*

**F**ROM what I wrote, in my last, you will easily see, that I could never pretend to advise whom you should marry; but I can with great confidence advise whom you should not marry.

Avoid a companion that may entail any hereditary disease on your posterity, particularly (that most dreadful of all human calamities) madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the most intractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably too hurt your vanity to have husbands for whom you have reason to blush and tremble, every time they open their lips in company. But the worst circumstance that attends a fool is his constant jealousy of his wife's being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.



A rake is always a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sakes of their families; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles. — If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love. — Genuine love is not founded in caprice; it is founded in nature, — on honourable views, on virtue, on similarity of taste, and sympathy of souls. If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be can only be determined by your own tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress; and, if he has any honour, no personal gratification will ever tempt him to enter into any connection, which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient. I shall conclude with endeavouring to remove a difficulty which must occur to any woman of reflection, on the subject of marriage. What is to become of all these refinements of delicacy, that dignity of manner which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that, if motives of interest or  
vanity

vanity have had any share in your resolutions to marry, none of these chimerical notions will give you any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husband. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But, if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will not at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something farther to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, more sensible, and tender manner.—— But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which perhaps it were better for me to forget for ever.

I have thus given you my opinion, on some of the most important articles of your future life, chiefly calculated for that period, when you are just entering the world. I have endeavoured to avoid some petuliarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full and too warmly interested to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradiction. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—— I am conscious I undertook a task to which I was very unequal; but I have discharged a part of my duty.—— You will at least be pleased with it, as the last mark of your father's love and attention. I am, &c.

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## LETTER XLII.

*To a very young Lady on her Marriage.* By Dr. SWIFT.  
MADAM,

**T**HE hurry and impertinence of receiving and paying visits on account of your marriage being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your sex is subject. I have always borne an entire friendship to your father and mother; and the person they have chosen for your husband, hath been for some years past my particular favourite. I have long wished you might come together; because I hoped, that, from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right, that they did not produce you much into the world; whereby you avoided many wrong steps which others have taken, and have fewer ill impressions to be removed. But they failed, as it is generally the case, in too much neglecting to cultivate your mind; without which it is impossible to acquire or preserve the friendship and esteem of a wise man, who soon grows weary of acting the lover, and treating his wife like a mistress, but wants a reasonable companion, and a true friend, through every stage of his life. It must be therefore your business to qualify yourself for those offices; wherein I will not fail to be your director, as long as I shall think you deserve it, by letting you know how you are to act, and what you ought to avoid.

And beware of despising or neglecting my instructions; whereon will depend not only your making a good figure in the world, but your own real happiness, as well as that of the person who ought to be the dearest to you.

I must therefore desire you, in the first place, to be very slow in changing the modest behaviour of a virgin. It is usual in young wives, before they have been many weeks married, to assume a bold forward look, and manner of talking; as if they intended to signify in all companies,



panies, that they were no longer girls; and consequently that their whole demeanor before they got a husband, was all but a countenance and constraint upon their nature; whereas I suppose, if the votes of wise men were gathered, a very great majority would be in favour of those ladies, who after they were entered into that state, rather chose to double their portion of modesty and reservedness.

I must likewise warn you strictly against the least degree of fondness to your husband before any witness whatsoever, even before your nearest relations, or the very maids of your chamber. This proceeding is so exceeding odious and disgustful to all who have either good breeding or good sense, that they assign two very unamiable reasons for it: The one is gross hypocrisy, and the other has too bad a name to mention. If there is any difference to be made, your husband is the lowest person in company, either at home or abroad, and every gentleman present has a better claim to all marks of civility and distinction from you. Conceal your esteem and love in your own breast, and reserve your kind looks and language for private hours; which are so many in the four and twenty, that they will afford time to employ a passion as exalted as any that was ever described in a french romance.

Upon this head, I should likewise advise you to differ in practice from those ladies who affect abundance of uneasiness while their husbands are abroad; start with every knock at the door, and ring the bell incessantly for the servants to let in their master; will not eat a bit at dinner or supper if the husband happens to stay out; and receive him at his return with such a medley of chiding and kindness, and catechising him where he has been, that a shrew from Billingsgate would be a more easy and eligible companion.

Of the same leaven are those wives, who when their husbands are gone a journey, must have a letter every post upon pain of fits and hysterics; and a day must be fixed for their return home, without the least allowance for business, or sickness, or accidents, or weather. Upon which,

which, I can only say, that, in my observation, those ladies who are apt to make the greatest clutter on such occasions, would liberally have paid a messenger for bringing them news, that their husbands had broke their necks on the road.

You will perhaps be offended, when I advise you to abate a little of that violent passion for fine cloaths so predominant in your sex. It is a little hard, that ours, for whose sake you wear them, are not admitted to be of your council. I may venture to assure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a suitable addition of care in the cleanliness and sweetness of their persons. For the satyrical part of mankind will needs believe, that it is not impossible to be very fine and very filthy; and that the capacities of a lady are sometimes apt to fall short in cultivating cleanliness and finery together. I shall only add, upon so tender a subject, what a pleasant gentleman said concerning a silly woman of quality, "That nothing could make her supportable but cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth."

I am &c.

### L E T T E R XLIII.

*To the same Lady.* By the same.

MADAM,

I AM wholly at a loss how to advise you in the choice of company; which, however, is a point of as great importance as any in your life. If your general acquaintance be among the ladies who are your equals or superiors, provided they have nothing of what is commonly called an ill reputation, you think you are safe; and this, in the style of the world, will pass for good company. Whereas I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifest danger of contracting some foppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them, is by a firm resolution to proceed in your practice and behaviour directly

rectly contrary to whatever they shall say or do. And this I take to be a good general rule, with very few exceptions. For instance, in the doctrines they usually deliver to young married women for managing their husbands; their several accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their sex for acting differently; their directions how to come off with victory upon any dispute or quarrel you may have with your husband; the arts by which you may discover, and practise upon his weak side; when to work by flattery and insinuation, when to melt him with tears, and when to engage him with a high hand: In these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope your husband will interpose his authority to limit you in the trade of visiting. Half a dozen fools are in all conscience as many as you should require: And it will be sufficient for you to see them twice a year; for I think the fashion does not exact, that visits should be paid to friends.

I advise that your company at home should consist of men, rather than women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good-will; which, with the addition of some degree of sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction, and it is well if those be the worst.

Let your men acquaintance be of your husband's choice, and not recommended to you by any she-companions; because they will certainly fix a coxcomb upon you, and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such a one from a man of sense.

Never take a favourite waiting-maid into your cabinet-council, to entertain you with histories of those ladies



ladies whom she hath formerly served, of their diversions and their dresses ; to insinuate how great a fortune you brought, and how little you are allowed to squander ; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you ; to receive and discard servants by her approbation or dislike ; to engage you, by her insinuations, into misunderstandings with your best friends ; to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be, to gain and preserve the friendship and esteem of your husband. You are married to a man of good education and learning, of an excellent understanding, and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and an unusual disposition to sobriety and virtue. But neither good-nature nor virtue will suffer him to esteem you against his judgment ; and although he is not capable of using you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unless you can supply the loss of youth and beauty with more durable qualities. You have but a very few years to be young and handsome in the eyes of the world ; and as few months to be so in the eyes of a husband, who is not a fool ; for I hope you do not still dream of charms and raptures, which marriage ever did, and ever will put a sudden end to. Besides, yours was a match of prudence and common good liking, without any mixture of that ridiculous passion which has no being but in play-books and romances.

You must therefore use all endeavours to attain to some degree of those accomplishments which your husband most values in other people, and for which he is most valued himself. You must improve your mind, by closely pursuing such a method of study as I shall direct or approve of. You must get a collection of history and travels, which I will recommend to you, and spend some hours every day in reading them, and making extracts from them, if your memory be weak. You must

invite persons of knowledge and understanding to an acquaintance with you, by whose conversation you may learn to correct your taste and judgment; and when you can bring yourself to comprehend and relish the good sense of others, you will arrive in time to think rightly yourself, and to become a reasonable and agreeable companion. This must produce in your husband a true rational love and esteem for you, which old age will not diminish. He will have regard for your judgment and opinion in matters of the greatest weight; you will be able to entertain each other without a third person to relieve you by finding discourse. The endowments of your mind will even make your person more agreeable to him; and when you are alone, your time will not lie heavy upon your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it hath sometimes moved me with pity, to see the lady of the house forced to withdraw immediately after dinner; and this in families where there is not much drinking; as if it were an established maxim, that women are incapable of all conversation. In a room where both sexes meet, if the men are discoursing upon any general subject, the ladies never think it their business to partake in what passes, but in a separate club entertain each other with the price and choice of lace and silk, and what dresses they liked or disapproved at the church or the play-house. And when you are among yourselves, how naturally, after the first compliments do you apply your hands to each others lappets, ruffles, and mantua's? as if the whole business of your lives, and the public concern of the world, depended upon the cut or colour of your dresses. As divines say, that some people take more pains to be damned, than it would cost them to be saved; so your sex employs more thought, memory, and application to be fools, than would serve to make them wise and useful. When I reflect on this, I cannot conceive you to be human creatures, but a sort of species hardly a degree above a monkey; who has more diverting tricks than any of  
you,

you, is an animal less mischievous and expensive, might in time be a tolerable critic in velvet and brocade, and, for ought I know, would equally become them.

## L E T T E R XLIV.

*To the same Lady.* By the same.

M A D A M,

I Would have you look upon finery as a necessary folly, as all great ladies did, whom I have ever known. I do not desire you to be out of the fashion, but to be the last and least in it. I expect that your dress shall be one degree lower than your fortune can afford; and in your own heart I would wish you to be an utter contemner of all distinctions which a finer petticoat can give you; because it will neither make you richer, handsomer, younger, better natured, more virtuous, or wise, than if it hung upon a peg.

If you are in company with men of learning, though they happen to discourse of arts and sciences out of your compass, yet you will gather more advantage by listening to them, than from all the nonsense and frippery of your own sex: But if they be men of breeding as well as learning, they will seldom engage in any conversation where you ought not to be a hearer, and in time have your part. If they talk of the manners and customs of the several kingdoms of Europe, of travels into remoter nations, of the state of their own country, or of the great men and actions of Greece and Rome; if they give their judgment upon english and french writers, either in verse or prose, or of the nature and limits of virtue and vice; it is a shame for an english lady not to relish such discourses, not to improve by them, and endeavour, by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman who sits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or understand her own natural tongue, or be judge of the easiest books that are written in it; as any one may find, who can



have the patience to hear them, when they are disposed to mangle a play or a novel; where the least word out of the common road is sure to disconcert them. It is no wonder, when they are not so much as taught to spell in their childhood, nor can ever attain to it in their whole lives. I advise you therefore to read aloud, more or less, every day, to your husband, if he will permit you, or to any other friend (but not a female one) who is able to set you right. And as for spelling, you may compass it in time, by making collections from the books you read.

I know very well, that those who are commonly called learned women, have lost all manner of credit by their impertinent talkativeness, and conceit of themselves. But there is an easy remedy for this, if you once consider, that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a school-boy. The reading I would advise you to, is only for the improvement of your own good sense; which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that makes those learned ladies just so much worse for what they have read. And therefore it shall be my care to direct you better; a task for which I take myself to be not ill qualified; because I have spent more time, and have had more opportunities than many others, to observe and discover from what sources the various follies of women are derived.

Pray observe how insignificant things are the common race of ladies, when they have passed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex; and have no relief but in passing their afternoons in visits, where they are never acceptable; and their evenings at cards among each other; while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses, without any farther view than that of enjoying the pleasure of their conversation.

I am ignorant of any one quality that is amiable in a man, which is not equally so in a woman: I do not except even modesty, and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both. There is indeed one infirmity which seems to be generally allowed you, I mean that of cowardice. Yet there should seem to be something very capricious, that when women profess their admiration for a colonel or a captain on account of his valour, they should fancy it a very graceful becoming quality in themselves to be afraid of their own shadows; to scream in a barge when the weather is calmest, or in a coach at the ring; to run from a cow at a hundred yards distance; to fall into fits at the sight of a spider, an earwig, or a frog: At least, if cowardice be a sign of cruelty (as it is generally granted) I can hardly think it an accomplishment so desirable, as to be thought worth improving by affectation.

And as the same virtues equally become both sexes, so there is no quality whereby women endeavour to distinguish themselves from men, for which they are not just so much the worse, except that only of reservedness; which, however, as you generally manage it, is nothing else but affectation or hypocrisy. For as you cannot too much discountenance those of our sex who presume to take unbecoming liberty before you; so you ought to be wholly unconstrained in the company of deserving men, when you have had sufficient experience of their discretion.

There is never wanting in this town a tribe of bold, swaggering, rattling ladies, whose talents pass among coxcombs for wit and humour. Their excellency lies in rude choking expressions, and what they call running a man down. If a gentleman in their company happens to have any blemish in his birth or person, if any misfortune have befallen his family or himself for which he is ashamed, they will be sure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common prostitute, rather than to that of such termagants as these. I have often

thought, that no man is obliged to suppose such creatures to be women; but to treat them like insolent rascals disguised in female habits, who ought to be stripped, and kicked down stairs.

I will add one thing, although it be a little out of place; which is, to desire, that you will learn to value and esteem your husband for those good qualities which he really possesseth, and not to fancy others in him which he certainly hath not. For although this latter is generally understood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants so very few accomplishments, that you are in no great danger of erring on this side; but my caution is occasioned by a lady of your acquaintance, married to a very valuable person, whom yet she is so unfortunate as to be always commending for those perfections to which he can least pretend.

I can give you no advice upon the article of expence: Only I think you ought to be well informed how much your husband's revenue amounts to; and be so good a computer as to keep within it, in that part of the management which falls to your share; and not to put yourself in the number of those politic Ladies, who think they gain a great point, when they have teased their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long scores remain unpaid to the butcher.

I desire you will keep these letters in your cabinet, and often examine impartially your whole conduct by them. And so God bless you and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection.

Madam,

Your most faithful Friend,

and humble Servant.

LET.



## LETTER XLV.

*On Friendship and Choice of Company. From a Gentleman to his Son.*

Dear B O Y,

PEOPLE of your age have, commonly, an unguarded frankness about them; which makes them the easy prey and bubbles of the artful and the experienced: They look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware, therefore, now that you are coming into the world, of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments but not confidence. Do not let your vanity, and self-love, make you suppose that the people become your friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship truly! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the impudence, and the folly, to call this confederacy a friendship. They lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a  
great

great degree, and not without reason, form their opinion of you, upon that which they have of your friends; and there is a spanish proverb, which says, very justly, 'Tell me who you live with, and I will tell you who you are.' One may fairly suppose, that a man who makes a knave or a fool of his friend, has something very bad to do, or to conceal. But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body; and have a seeming reserve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour, as much as you can, to keep company with people above you. There you rise, as much as you sink with people below you; for (as I have mentioned before) you are whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that is the least consideration: But I mean with regard to their merit, and the light in which the world considers them.

What I mean by low company, which should by all means be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company is but too common; but

it is very silly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may possibly ask me, whether a man has it always in his power to get into the best company? and how? I say yes, he has, by deserving it; provided he is but in circumstances which enable him to appear upon the footing of a gentleman. Merit and good-breeding will make their way every-where. Knowledge will introduce him, and good-breeding will endear him to the best companies; for, as I have often told you, politeness and good-breeding are absolutely necessary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatsoever, is seen in its best light. The scholar, without good-breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

I am &c.

#### LETTER XLVI.

*To a young Gentleman on his Travels.*

Dear BOY,

**I** AM very well pleased with your itinerarium which you sent me from Ratisbon. It shews me that you observe and inquire as you go, which is the true end of travelling. Those who travel heedlessly from place to place, observing only their distances from each other, and attending only to their accommodation at the inn at night, set out fools, and will certainly return so. Those who only mind the raree-shows of the places they go through, such as steeples, clocks, town-houses, &c. get so little by their travels, that they might as well stay at home. But those who observe and inquire into the situations, the strength, the weakness, the trade, the manufactures, the government, and constitution of every place they go to; who frequent the best companies, and attend to their several manners and characters; those alone travel with advantage: And, as they set out wise, return wiser.

I would advise you always to get the shortest description or history of every place where you make any stay;  
and



and such a book, however imperfect, will still suggest to you matter for inquiry ; upon which you may get better informations from the people of the place. For example ; while you are at Leipzig, get some short account (and to be sure there are many such) of the present state of that town, with regard to its magistrates, its police, its privileges, &c. and then inform yourself more minutely, upon all those heads, in conversation with the most intelligent people. Do the same thing afterwards, with regard to the electorate of Saxony : You will find a short history of it in Puffendorff's introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In short, be curious, attentive, inquisitive, as to every thing ; listlessness and indolence are always blamable, but, at your age, they are unpardonable. Consider how precious, and how important for all the rest of your life, are your moments for these next three or four years ; and do not lose one of them ! Do not think I mean that you should study all day long ; I am far from advising or desiring it ; But I desire that you would be doing something or other all day long ; and not neglect half-hours and quarters of hours, which, at the year's end, amount to a great sum. For instance ; there are many short intervals in the day, between studies and pleasures : Instead of sitting idle and yawning, in those intervals, take up any book, though ever so trifling a one, even down to a jest book ; it is still better than doing nothing.

Nor do I call pleasures idleness, or time lost, provided they are the pleasures of a rational being ; on the contrary, a certain portion of your time, employed in those pleasures, is very usefully employed. Such are public spectacles, assemblies of good company, chearful suppers, and even balls : But then these require attention, or else your time is quite lost.

There are a great many people, who think themselves employed all day, and who, if they were to cast up accounts at night, would find, that they had done just nothing. They have read two or three hours, mechanically, without attending to what they read, and, consequently,

frequently, without either retaining it, or reasoning upon it. From thence they saunter into company, without taking any part in, and without observing the characters of the persons, or the subjects of the conversation; but are either thinking of some trifle, foreign to the present purpose, or often, not thinking at all; which silly and idle suspension of thought they would dignify with the name of absence and distraction. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to, the play.

Pray do you be as attentive to your pleasures as to your studies. In the latter, observe and reflect upon all you read; and, in the former, be watchful and attentive to all that you see and hear, and never have it to say, as a thousand fools do, of things that were said and done before their faces, that truly they did not mind them, because they were thinking of something else. Why were they thinking of something else? And, if they were, why did they come there? The truth is, that the fools were thinking of nothing. Remember the hoc age; do what you are about, be that what it will; it is either worth doing well, or not at all. Wherever you are, have (as the low, vulgar expression is) your ears and your eyes about you. Listen to every thing that is said, and see every thing that is done. Observe the looks and countenances of those who speak, which is often a surer way of discovering the truth, than from what they say. But then keep all these observations to yourself, for your own private use, and rarely communicate them to others. Observe without being thought an observer; for, otherwise, people will be upon their guard before you.

Consider seriously, and follow carefully, I beseech you, my dear child, the advice which from time to time I have given, and shall continue to give you; it is at once the result of my long experience, and the effect of my tenderness for you. I can have no interest in it but yours. You are not yet capable of wishing yourself half so well as I wish you: Follow therefore, for a time  
at

at least, implicitly, advice which you cannot suspect, though possibly you may not yet see the particular advantages of it: But you will one day feel them. Adieu.

# LETTER XLVII.

*On a proper Application of Time. From a Gentleman to his Son.*

Dear BOY,

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of time. It is in every body's mouth; but in few people's practice. Every fool, who flatters away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun-dials, likewise, all over Europe, have some ingenious inscription to that effect; so that no-body squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is, if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund: That is the fund which will make you rich indeed. I do not therefore mean to give you a critical essay upon the use and abuse of time; but I will only give you some hints, with regard to the use of one particular period of that long time which, I hope, you have before you; I mean the next two years. Remember then, that, whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and, if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impossible; and it may even, in some cases, be improper: This therefore is your time,



time, and your only time, for unwearièd and uninterrupted application. If you should sometimes think it a little laborious, consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are qualified for your liberty, the sooner you shall have it; and your manumission will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promise you, upon my word, that, if you would do every thing I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was so good a manager of his time, that he would not even lose that small portion of it which the calls of nature obliged him to pass in the necessary house; but gradually went through all the latin poets, in those moments. He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first, and then sent them down as a sacrifice to Cloacina. This was so much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book, which you shall read in that manner, very present in your mind. Books of science, and of a grave sort, must be read with continuity; but there are very many, and even very useful ones, which may be read with advantage by snatches, such are all the good latin poets, except Virgil in his *Æneid*; and such are most of the modern poets, in which you will find many pieces worth reading, that will not take up above seven or eight minutes. Bayle's, Moreri's and other dictionaries, are proper books to take and shut up for the little intervals of (otherwise) idle time, that every body has in the course of the day, between either their studies or their pleasures. Good night.

## LETTER XLVIII.

PLINY to TACITUS.

**Y**OU desire that I should write you an account of my uncle's death, that you may be enabled to transmit a more exact relation of it to posterity. I return you thanks. For I foresee that if this accident shall be celebrated by your pen, the glory of it will be rendered for ever illustrious. And notwithstanding he perished by a misfortune, which, as it involved at the same time a most beautiful country in ruins, and destroyed so many populous cities, seems to promise him an everlasting remembrance; notwithstanding he has himself composed many and lasting works; yet I am persuaded, the mentioning him in your immortal writings, will greatly contribute to eternize his name. Happy I esteem those to be, whom providence has distinguished with the abilities either of doing such actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are blessed with both these uncommon talents: in the number of which my uncle, as his own writings, and your history will evidently prove, may justly be ranked. It is with extreme willingness, therefore, I execute your commands; and should indeed have claimed the task if you had not enjoined it. He was at that time with the fleet under his command at \* Misenum. On the 24th of August, about one in the afternoon, my mother desired him to observe a cloud of an unusual size and shape. He had just returned from taking the benefit of the sun, and after bathing himself in cold water, and taking a slight repast, was retired to his study: He immediately arose, and went out upon an eminence from whence he might more distinctly view this very uncommon appearance. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount

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\* In the gulf of Naples.

mount Vesuvius †. I cannot give you a more exact description of its figure, than by resembling it to that of a pine tree, for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upwards, or the cloud itself being pressed back again by its own weight, expanded in this manner: It appeared sometimes bright and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phenomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies; for, as it happened, he had given me an employment of that kind. As he was coming out of the house, he received a note from Rectina the wife of Bassus, who was in the utmost alarm at the imminent danger that threat-

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† About six miles distant from Naples.—This dreadful eruption happened A. D. 79, in the first year of the emperor Titus. Martial has a pretty epigram upon this subject, in which he gives us a view of Vesuvius, as it appeared before this terrible conflagration broke out:

Here verdant vines o'erspread Vesuvio's sides;  
The gen'rous grape here pour'd her purple tides.  
This Bacchus lov'd beyond his native scene;  
Here dancing satyr's joy'd to trip the green.  
Far more than Sparta this in Venus' grace;  
And great Alcides once renown'd the place:  
Now flaming embers spread dire waste around,  
And gods regret that gods can thus confound.

Lib. 4. ep. 44.

It seems probable that this was the first eruption of mount Vesuvius, at least of any consequence; as it is, certain we have no particular accounts of any preceding one. Deo, indeed, and other ancient authors speak of it as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable.



ened her; for her villa being situated at the foot of mount Vesuvius, there was no way to escape but by sea: She earnestly entreated him therefore to come to her assistance. He accordingly changed his first design, and what he began with a philosophical, he pursued with an heroic turn of mind. He ordered the galleys to put to sea, and went himself on board with an intention of assisting not only Rectina, but several others; for the villas stand extremely thick upon that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steered his direct course to the point of danger, and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones, and black pieces of burning rock: They were likewise in danger not only of being a-ground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him. Fortune, said he, befriends the brave; carry me to Pomponianus. Pomponianus was then at Stabia, separated by a gulf, which the sea, after the several insensible windings, forms upon the shore. He had already sent his baggage on board; for though he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it should in the least increase, he was determined to put to sea as soon as the wind should change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation: He embraced him with tenderness, encouraging and exhorting him to keep up his spirits, and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with great cheerfulness, or at least (what is equally heroic) with all the appearance of it. In the

mean while the eruption from mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames: After this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for being pretty fat, and breathing hard, those who attended without actually heard him snore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out; it was thought proper therefore to awaken him. He got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent concussions; or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; a resolution which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones that fell round them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which was however in some degree dissipated by torches and other lights of various kinds. They thought proper to go down farther upon the shore to observe if they might safely put out to sea, but they found the waves still ran extremely high and boisterous. There my uncle having drank a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames, and a strong smell of sulphur,

which was the forerunner of them, dispersed the rest of the company, and obliged him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead. During all this time my mother and I, who were at Misenum—But as this has no connection with your history, so your inquiry went no farther than concerning my uncle's death; with that therefore I shall put an end to my letter: Suffer me only to add, that I have faithfully related to you what I was either an eye witness of myself, or received immediately after the accident happened, and before there was time to vary the truth. You will chuse out of this narrative such circumstances as shall be most suitable to your purpose: For there is a great difference between what is proper for a letter, and an history; between writing to a friend, and writing to the public. Farewel.

# LETTER XLIX.

PLINY to TACITUS.

**Y**OU tell me, that the letter which, in compliance with your request, I wrote to you concerning the death of my uncle, has made you inquisitive to know not only what terrors, but what dangers I underwent while I continued at Misenum; for there, I think, the account in my former broke off:

*Though my shock'd soul recoils, my tongue shall tell.*

My uncle having left us, I pursued the studies which prevented my going with him, till it was time to bathe. After which I went to supper, and from thence to bed, where my sleep was greatly broken and disturbed. There had been for many days before some shocks of an earthquake, which the less surpris'd us as they are  
extremely



extremely frequent in Campania; but they were so particularly violent that night, that they not only shook every thing about us, but seemed indeed to threaten total destruction. My mother flew to my chamber, where she found me rising, in order to awaken her. We went out into a small court belonging to the house, which separated the sea from the buildings. As I was at that time but eighteen years of age, I know not whether I should call my behaviour in this dangerous juncture, courage or rashness; but I took up Livy, and amused myself with turning over that author, and even making extracts from him, as if all about me had been in full security. While we were in this posture, a friend of my uncle's, who was just come from Spain to pay him a visit, joined us and observing me sitting by my mother with a book in my hand, greatly condemned her calmness, at the same time that he reproved me for my careless security: Nevertheless I still went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we stood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger: We therefore resolved to quit the town. The people followed us in the utmost consternation, and (as to a mind distracted with terror, every suggestion seems more prudent than its own) pressed in great crouds about us in our way out. Being got at a convenient distance from the houses, we stood still, in the midst of a most dangerous and dreadful scene. The chariots which we had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea-animals were left upon it. On the other side, a black and dreadful cloud bursting with an igneous serpentine vapour, darted out a long train of fire, resembling flash-

es of lightning, but much larger. Upon this our spanish friend, whom I mentioned above, addressing himself to my mother and me with greater warmth and earnestness: If your brother and your uncle, said he, is safe, he certainly wishes you to be so too; but if he perished, it was his desire, no doubt, that you might both survive him: Why therefore do you delay your escape a moment? We could never think of our own safety, we said, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmost precipitation. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed it entirely hid the island of Caprea, and the promontory of Misenum. My mother strongly conjured me to make my escape, at any rate, which, as I was young, I might easily do: As for herself, she said, her age and corpulency rendered all attempts of that sort impossible; however, she would willingly meet death, if she could have the satisfaction of seeing that she was not the occasion of mine. But I absolutely refused to leave her, and taking her by the hand, I led her on: She complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, though in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed while we yet had any light, to turn out of the high road, lest she should be pressed to death in the dark, by the crowd that followed us. We had scarce stepped out of the path, when darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up, and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die, from the very fear of dying, some lifting up their hands to the gods; but the greater part imagining that the last and eternal night

night was come which was to destroy both the \* gods and the world together. Among these were some who augmented the real terrors by imaginary ones, and made the frightened multitude falsely believe that Misenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burst of flames (as in truth it was) than the return of day: However, the fire fell at a distance from us: Then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, otherwise we should have been crushed and buried in the heap. I might boast, that, during all this scene of horror, not a sigh or expression of fear escaped from me, had not my support been founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that I imagined I was perishing with the world itself. At last, this dreadful darkness was dissipated by degrees, like a cloud of smoke; the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on. Every object that presented itself to our eyes (which were extremely weakened) seemed changed, being covered over with white † ashes, as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear; though, indeed, with a much larger share of the latter: For the earthquake still continued, while several enthusiastic people

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\* The stoic and epicurean philosophers held, that the world was to be destroyed by fire, and all things fall again into original chaos; not excepting even the national gods themselves from the destruction of this general conflagration.

† Mr. Addison in his account of mount Vesuvio observed, that the air of the place is so very much impregnated with saltpetre, that one can scarce find a stone which is not at least white with it. Travels, 182.



people ran up and down heightening their own and their friends calamities by terrible predictions. However, my mother and I, notwithstanding the danger we had passed, and that which still threatened us, had no thoughts of leaving the place, till we should receive some account from my uncle. —

And now you will read this narrative without any view of inserting it in your history, of which it is by no means worthy; and indeed you must impute it to your own request, if it shall appear scarce to deserve even the trouble of a letter. Farewel.

### L E T T E R L.

*From an English Lady in Turkey, to her Friend in England.*

**I** Can now tell dear Mrs. T —, that I am safely arrived at the end of my very long journey. I will not tire you with the account of the many fatigues I have suffered. You would rather be informed of the strange things that are to be seen here; and a letter out of Turkey that has nothing extraordinary in it, would be as great a disappointment as my visitors will receive at London, if I return thither without any rarities to shew them. — What shall I tell you of? — You never saw camels in your life; and perhaps the description of them will appear new to you; I can assure you, the first sight of them was so to me; and though I have seen hundreds of pictures of those animals, I never saw any that was resembling enough to give a true idea of them. I am going to make a bold observation, and possibly a false one, because no-body has ever made it before me; but I do take them to be of the stag kind; their legs, bodies, and necks, are exactly shaped like them, and their colour very near the same. 'Tis true, they are much larger, being a great deal higher than a horse, and so swift, that, after the defeat of Peterwaradin, they far out-ran the swiftest horses, and brought the first news of the loss of the battle to Belgrade. They are never thoroughly tamed; the drivers take care to tie them one to another with strong ropes, fifty in

is a string, led by an ass, on which the driver rides. I have seen three hundred in one caravan. They carry the third part more than any horse; but 'tis a particular art to load them, because of the bunch on their backs. They seem to me very ugly creatures, their heads being ill formed and disproportioned to their bodies. They carry all the burdens; and the beasts destined to the plough are buffaloes, an animal you are also unacquainted with. They are larger and more clumsy than an ox; they have short thick black horns close to their heads, which grow turning backwards. They say this horn looks very beautiful when 'tis well polished. They are all black, with very short hair on their heads, and have extremely little white eyes, that makes them look like devils. The country people dye their tails, and the hair of their foreheads red, by way of ornament. Horses are not put here to any laborious work, nor are they at all fit for it. They are beautiful and full of spirit, but generally little, and not strong, as the breed of colder countries; very gentle, however, with all their vivacity, and also swift and sure-footed. I have a little white favourite, that I would not part with on any terms; he prances under me with so much fire, you would think that I had a great deal of courage to dare mount him; yet I'll assure you, I never rid a horse so much at my command, in my life. My side-saddle is the first that was ever seen in this part of the world, and is gazed at with as much wonder, as the ship of Columbus in the first discovery of America. There are some little birds, held in a sort of religious reverence, and for that reason multiply prodigiously; turtles, on the account of their innocence; and storks, because they are supposed to make every winter the pilgrimage to Mecca. To say the truth, they are the happiest subjects under the turkish government, and are so sensible of their privileges, that they walk the streets without fear, and generally build in the low parts of houses. Happy are those whose houses are so distinguished, as the vulgar turks are perfectly persuaded, that they will not be, that year, attacked either  
either

either by fire or pestilence. I have the happiness of one of their sacred nests under my chamber-window.

Now I am talking of my chamber, I remember the description of the houses here will be as new to you, as any of the birds or beasts. I suppose you have read in most of our accounts of Turkey, that their houses are the most miserable pieces of building in the world. I can speak very learnedly on that subject, having been in so many of them; and I assure you, 'tis no such thing. We are now lodged in a palace belonging to the grand Signior. I really think the manner of building here very agreeable, and proper for the country. 'Tis true, they are not, at all, solicitous to beautify the outsides of their houses, and they are generally built of wood, which, I own, is the cause of many inconveniences; this is not to be charged on the ill taste of the people, but on the oppression of the government. Every house at the death of its master, is at the grand Signior's disposal, and therefore no man cares to make a great expence, which he is not sure his family will be the better for. All their design is to build a house commodious, and that will last their lives; and they are very indifferent if it falls down the year after. Every house, great and small, is divided into two distinct parts, which only join together by a narrow passage. The first house has a large court before it, and open galleries all round it, which is, to me, a thing very agreeable. This gallery leads to all the chambers, which are commonly large, and with two rows of windows, the first being of painted glass; they seldom build above two stories, each of which has galleries. The stairs are broad, and not often above thirty steps. This is the house belonging to the lord, and the adjoining one is called the haram, that is, the ladies apartment (for the name of seraglio is peculiar to the grand Signior) it has also a gallery running round it towards the garden, to which all the windows are turned, and the same number of chambers as the other, but more gay and splendid, both in painting and furniture. The second row of windows are very low, with grates like those of convents, the rooms are all spread



spread with persian carpets, and raised at one end of them (my chambers are raised at both ends) about two foot. This is the sofa, which is laid with a richer sort of carpet, and all round it a sort of couch raised half a foot, covered with rich silk, according to the fancy or magnificence of the owner. Mine is of scarlet cloth with a gold fringe; round about this are placed, standing against the wall, two rows of cushions, the first very large, and the next little ones; and here the turks display their greatest magnificence. They are generally brocade, or embroidery of gold wire upon white sattin—Nothing can look more gay and splendid.——

These seats are also so convenient and easy, that I believe I shall never endure chairs as long as I live.——

The rooms are low, which I think no fault, and the ceiling is always of wood, generally inlaid or painted with flowers. They open in many places, with folding doors, and serve for cabinets, I think more conveniently than ours. Between the windows are little arches to set pots of perfume, or baskets of flowers. But what pleases me best, is the fashion of having marble fountains in the lower part of the room, which throw up several spouts of water, giving, at the same time, an agreeable coolness, and a pleasant dashing sound, falling from one basin to another. Some of these are very magnificent. Each house has a bagnio, which consists generally in two or three little rooms leaded on the top, paved with marble, with basins, cocks of water, and all conveniences for either hot or cold baths.

You will perhaps be surprized at an account so different from what you have been entertained with by the common voyage-writers, who are very fond of speaking of what they don't know. It must be under a very particular character, or on some extraordinary occasion, that a christian is admitted into the house of a man of quality, and their harams are always forbidden ground. Thus they can only speak of the outside, which makes no great appearance; and the women's apartments are always built backward, removed from sight, and have no other prospect than the gardens, which are enclosed  
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with



with very high walls. There is none of our parterres in them; but they are planted with high trees, which give an agreeable shade, and, to my fancy, a pleasing view. In the midst of the garden is the chiosk, that is, a large room, commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and enclosed with gilded lattices, round which, vines, jessamines, and honey-suckles, make a sort of green wall. Large trees are planted round this place, which is the scene of their greatest pleasures, and where the ladies spend most of their hours, employed by their music or embroidery.——In the public gardens, there are public chiosks, where people go, that are not so well accommodated at home, and drink their coffee, sherbert, &c. Neither are they ignorant of a more durable manner of building; their mosques are all of free-stone, and the public hanns, or inns, extremely magnificent, many of them taking up a large square, built round with shops under stone arches, where poor artificers are lodged gratis. They have always a mosque joining to them, and the body of the hann is a most noble hall, capable of holding three or four hundred persons, the court extremely spacious, and cloisters round it, that give it the air of our colleges. I own, I think it a more reasonable piece of charity than the founding of convents.——I think I have now told you a great deal for once. If you don't like my choice of subjects, tell me what you would have me write upon; there is no body more desirous to entertain you than, dear Mrs.——,

Yours, &c. &c.

## LETTER LI.

*From an English Lady in Turkey, to her Sister in England, describing her Visit to the Grand Vizier's Harem—and to the beautiful Fatima.*

**I** Wrote to you, dear sister, and to all my other english correspondents, by the last ship, and only Heaven can tell, when I shall have another opportunity of sending to you; but I cannot forbear to write again, though

though perhaps my letter may lie upon my hands this two months. To confess the truth, my head is so full of my entertainment yesterday, that 'tis absolutely necessary, for my own repose, to give it some vent. Without farther preface I will then begin my story.

I was invited to dine with the grand Vizier's lady, and it was with a great deal of pleasure I prepared myself for an entertainment, which was never before given to any christian. I thought, I should very little satisfy her curiosity (which I did not doubt was a considerable motive to the invitation) by going in a dress she was used to see, and therefore dressed myself in the court habit of Vienna, which is much more magnificent than ours. However, I chose to go incognito, to avoid any disputes about ceremony, and went in a turkish coach, only attended by my woman, that held up my train, and the greek lady who was my interpreters. I was met, at the court door, by her black eunuch, who helped me out of the coach with great respect, and conducted me through several rooms, where her she-slaves, finely dressed, were ranged on each side. In the innermost, I found the lady sitting on her sofa, in a sable vest. She advanced to meet me, and presented me to half a dozen of her friends, with great civility. She seemed a very good woman, near fifty years old. I was surprized to observe so little magnificence in her house, the furniture being all very moderate; and, except the habits and number of her slaves, nothing about her appeared expensive. She guessed at my thoughts, and told me, she was no longer of an age to spend either her time or her money in superfluities; that her whole expence was in charity, and her whole employment praying to God.

She entertained me with all kind of civility, till dinner came in, which was served, one dish at a time, to a vast number, all finely dressed after their manner, which I don't think so bad as you have perhaps heard it represented. I am a very good judge of their eating, having lived three weeks in the house of an Effendi at Belgrade, who gave us very magnificent dinners, dressed by his

own cooks. The first week they pleased me extremely; but, I own, I then began to be weary of their table, and desired our own cook might add a dish or two after our manner. But I attribute this to custom, and am very much inclined to believe that an indian, who had never tasted of either, would prefer their cookery to ours. Their sauces are very high, all their roast very much done. They use a great deal of very rich spice. The soup is served for the last dish; and they have, at least, as great a variety of ragouts, as we have. I was very sorry I could not eat of as many as the good lady would have had me, who was very earnest in serving me of every thing. The treat concluded with coffee and perfumes, which is a high mark of respect; two slaves kneeling censured my hair, cloaths, and handkerchief. After this ceremony, she commanded her slaves to play and dance, which they did with their guitars in their hands, and she excused to me their want of skill, saying she took no care to accomplish them in that art.

I returned her thanks, and soon after took my leave. I was conducted back in the same manner I entered, and would have gone straight home to my own house, but the greek lady, with me, earnestly solicited me to visit the Kahya's lady, saying, he was the second officer in the empire, and ought indeed to be looked upon as the first, the grand Vizier having only the name, while he exercised the authority. I had found so little diversion in the Vizier's haram, that I had no mind to go into another. But her importunity prevailed with me, and I am extremely glad, I was so complaisant. All things here were with quite another air than at the grand Vizier's; and the very house confessed the difference between an old devotee, and a young beauty. It was nicely clean and magnificent. I was met at the door by two black eunuchs, who led me through a long gallery, between two ranks of beautiful young girls, with their hair finely plaited, almost hanging to their feet, all dressed in fine light damasks, brocaded with silver. I was sorry that decency did not permit me to stop to consider them nearer. But that thought was lost upon my entrance  
into



into a large room or rather pavilion, built round with gilded salhes, which were most of them thrown up, and the trees planted near them gave an agreeable shade, which hindered the sun from being troublesome. The jessamines and honey-suckles that twisted round their trunks, shed a soft perfume, increased by a white marble fountain playing sweet water in the lower part of the room, which fell into three or four basons, with a pleasing sound. The roof was painted with all sorts of flowers, falling out of gilded baskets, that seemed tumbling down. On a sofa, raised three steps, and covered with fine persian carpets, sat the Kahya's lady, leaning on cushions of white satin embroidered; and at her feet, sat two young girls about twelve years old, lovely as angels, dressed perfectly rich, and almost covered with jewels. But they were hardly seen near the fair Fatima (for that is her name) so much her beauty effaced every thing I have seen, nay, all that has been called lovely either in England or Germany. I must own, that I never saw any thing so gloriously beautiful, nor can I recollect a face that would have been taken notice of near hers. She stood up to receive me, saluting me, after their fashion, putting her hand to her heart with a sweetness full of majesty, that no court breeding could ever give. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour. I confess, though the greek lady had before given me a great opinion of her beauty, I was so struck with admiration, that I could not, for some time, speak to her, being wholly taken up in gazing. That surprizing harmony of features! That charming result of the whole! That exact proportion of body! That lovely bloom of complexion un sullied by art! The unutterable enchantment of her smile! — But her eyes! Large and black, with all the soft languishment of the blue! Every turn of her face discovering some new grace.

After my first surprize was over, I endeavoured, by nicely examining her face, to find out some imperfection, without any fruit of my search, but my being

clearly convinced of the error of that vulgar notion, that a face exactly proportioned, and perfectly beautiful, would not be agreeable; nature having done for her, with more success, what Apelles is said to have essayed by a collection of the most exact features to form a perfect face. Add to all this, a behaviour so full of grace and sweetness, such easy motions with an air so majestic, yet free from stiffness or affectation, that I am persuaded, could she be suddenly transported upon the most polite throne of Europe, nobody would think her other than born and bred to be a queen, though educated in a country we call barbarous. To say all in a word, our most celebrated english beauties would vanish near her.

She was dressed in a castan of gold brocade, flowered with silver, very well fitted to her shape, and shewing to advantage the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green and silver, her slippers white satin finely embroidered; her lovely arms adorned with bracelets of diamonds, and her broad girdle set round with diamonds; upon her head a rich turkish handkerchief of pink and silver, her own fine black hair hanging a great length, in various tresses, and on one side of her head some bodkins of jewels. I am afraid you will accuse me of extravagance in this description. I think I have read some where, that women always speak in rapture when they speak of beauty, and I cannot imagine why they should not be allowed to do so. I rather think it a virtue to be able to admire without any mixture of desire or envy. The gravest writers have spoke with great warmth of some celebrated pictures and statues. The workmanship of Heaven, certainly excells all our weak imitations, and I think has a much better claim to our praise. For my part, I am not ashamed to own, I took more pleasure in looking on the beautiful Fatima, than the finest piece of sculpture could have given me. She told me the two girls at her feet were her daughters, though she appeared too young to be their mother. Her fair maids were ranged below her  
sofa,

sofa to the number of twenty, and put me in mind of the pictures of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four of them immediately begun to play some soft airs on instruments, between a lute and a guitar, which they accompanied with their voices, while the others danced by turns. When the dance was over, four fair slaves came into the room, with silver censers in their hands, and perfumed the air with amber, aloes-wood, and other scents. After this, they served me coffee upon their knees, in the finest japan china, with soucoups, or saucers, of silver gilt. The lovely Fatima entertained me all this while, in the most polite agreeable manner, calling me often Uzelle Sultanam, or the beautiful Sultana, and desiring my friendship with the best grace in the world, lamenting that she could not entertain me in my own language.

When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she beg'd I would wear the richest for her sake, and gave the others to my woman and interpreters.——I retired thro' the same ceremonies as before, and could not help thinking, I had been some time in Mahomet's paradise, so much I was charmed with what I had seen. I know not how the relation of it appears to you. I wish it may give you part of my pleasure; for I would have my dear sister share in all the diversion of,

Yours, &c. &c.

## LETTER LI.

*Supposed from Lady Mary Wortley Montague, against a Maxim of Mons. Rochefaucault's, 'That Marriages are convenient, but never delightful.'*

**I**T appears very bold in me to attempt to destroy a maxim established by so celebrated a genius as Mons. de Rochefaucault, and implicitly received by a nation which calls itself the only perfectly polite in the world,



world, and which has, for so long a time, given laws of gallantry to all Europe.

But, full of the ardour which the truth inspires, I dare to advance the contrary, and to assert, boldly, that it is marriage-love only which can be delightful to a good mind.

We cannot taste the sweets of perfect love, but in a well-suited marriage. Nothing so much distinguishes a little mind as to stop at words. What signifies that custom (for which we see very good reasons) of making the name of husband and wife ridiculous? A husband signifies, in the general interpretation, a jealous mortal, a quarrelsome tyrant, or a good sort of fool, on whom we may impose any thing; a wife is a domestic dæmon, given to this poor man, to deceive and torment him. The conduct of the generality of people sufficiently justifies these two characters. But I say, again, what signify words? A well regulated marriage is not like those of ambition or interest: It is two lovers who live together. Let a priest pronounce certain words, let an attorney sign certain papers; I look upon these preparations as a lover does on a ladder of cords, that he fixes to the window of his mistress.

I know there are some people of false delicacy, who maintain that the pleasures of love are only due to difficulties and dangers. They say, very wittily, the rose would not be the rose without thorns, and a thousand other trifles of that nature, which make so little impression on my mind, that I am persuaded, was I a lover, the fear of hurting her I loved, would make me unhappy, if the possession was accompanied with dangers to her. The life of married lovers is very different, they pass it in a chain of mutual obligations and marks of benevolence, and have the pleasure of forming the entire happiness of the object beloved; in which point I place perfect enjoyment.

The most trifling cares of œconomy become noble and delicate, when they are heightened by the sentiments of tenderness. To furnish a room, is no longer furnishing a room, it is ornamenting the place where I expect

expect my lover ; to order a supper is not simply giving orders to a cook, it is amusing myself in regaling him I love. These necessary occupations, regarded in this light by a lover, are pleasures infinitely more sensible and lively than cards and public places, which make the happiness of the multitude incapable of true pleasure. — A passion happy and contented softens every movement of the soul, and gilds each object that we look on.

To a happy lover (I mean one married to his mistress) if he has any employment, the fatigues of the camp, the embarrassments of a court, every thing becomes agreeable when he can say to himself, it is to serve her I love. If fortune is favourable (for that does not depend on merit) and gives success to his undertakings, all the advantages he receives are offerings due to her charms, and he finds, in the success of his ambition, pleasure much more lively and worthy a noble mind, than that of raising his fortune, or of being applauded by the public. He enjoys his glory, his rank, his riches, but as they regard her he loves ; and it is her lover she hears praised when he gains the approbation of the parliament, the praises of the army, or the favour of his prince. In misfortune it is his consolation to retire to a person who feels his sorrow, and to say to himself, in her arms, “ My happiness does not depend on the caprice of fortune ; here is my assured asylum against all grief ; your esteem makes me insensible to the injustice of a court, or the ingratitude of a master. I feel a sort of pleasure in the loss of my estate, as that misfortune gives me new proofs of your virtue and tenderness. How little desirable is grandeur to persons already happy ? We have no need of flatterers or equipage ; I reign in your heart, and I possess in your person all the delights of nature. ” In short, there is no situation of which the melancholy may not be softened by the company of the person we love. Even an illness is not without its pleasures, when we are attended by one we love. I should never have done, was I to give you a detail of all the charms of an  
union

union in which we find, at once, all that flatters the senses in the most delicate and most extended pleasure; but I cannot conclude without mentioning the satisfaction of seeing each day increase the amiable pledges of our tender friendship, and the occupations of improving them according to their different sexes. We abandon ourselves to the tender instinct of nature, refined by love. We admire in the daughter the beauty of the mother, and respect in the son the appearances of understanding and natural probity which we esteem in the father. It is a pleasure of which God himself (according to Moses) was sensible, when seeing what he had done, he found it good.

Apropos of Moses, the first plan of happiness infinitely surpassed all others, and I cannot form to myself an idea of paradise more delightful than that state in which our first parents were placed: That did not last, because they did not know the world; (which is the true reason that there are so few love-matches happy.) Eve may be considered as a foolish child, and Adam a man very little enlightened. When people of that sort meet, they may, perhaps, be amorous at first, but that cannot last. They form to themselves, in the violence of their passions, ideas above nature; a man thinks his mistress an angel because she is handsome; a woman is enchanted with the merit of her lover, because he adores her. The first change of her complexion takes from him his adoration, and the husband ceasing to adore her, becomes hateful to her, who had no other foundation for her love; by degrees they are disgusted with one another, and, after the example of our first parents, they throw on each other the crime of their mutual weakness; afterwards coldness and contempt follow a great pace, and they believe they must hate each other because they are married; their smallest faults are magnified in each other's sight, and they are blinded to their mutual perfections. A commerce established upon passion can have no other attendants. A man, when he marries his mistress, ought to forget that she then appears adorable to him; to consider that she



is but a simple mortal, subject to diseases, caprice, and ill humour. He must prepare his constancy to support the loss of her beauty, and collect a fund of complacency, which is necessary for the continual conversation of the person who is most agreeable, and the least unequal. The woman, on her side, must not expect a continuance of flatteries and obedience. She must dispose herself to obey agreeably, a science very difficult, and, consequently, of great merit to a man capable of feeling. She must strive to heighten the charms of a mistress by the good sense and solidity of a friend. When two persons prepossessed with sentiments so reasonable, are united by eternal ties, all nature smiles upon them, and the common objects become charming.

I esteem much the morals of the turks, an ignorant people, but very polite, in my opinion. A gallant convicted of having debauched a married woman, is looked upon by them with the same horror as an abandoned woman by us; he is sure never to make his fortune; and every one would be ashamed to give a considerable employment to a man suspected of being guilty of so enormous a crime — What would they say in that moral nation, were they to see one of our anti-knight-errants, who are always in pursuit of adventures to put innocent young women in distress, and to ruin the honour of women of fashion; who regard beauty, youth, rank, and virtue, but as so many spurs to incite their desire to ruin, and who place all their glory in appearing artful seducers, forgetting that, with all their care, they can never attain but to the second rank, the devils having been long since in possession of the first!

I own, that our barbarous manners are so well calculated for the establishment of vice and misery (which are inseparable from them) that they must have hearts and heads infinitely above the common, to enjoy the felicity of a marriage such as I have described. Nature is so weak, and so given to change, that it is difficult to support the best-founded constancy, amidst those many dissipations that our ridiculous customs have rendered inevitable. A husband, who loves his wife, is in pain

to see her take the liberties which fashion allows; it appears hard to refuse them to her, and he finds himself obliged to conform himself to the polite manners of Europe; to see, every day, her hands a prey to every one who will take them; to hear her display, to the whole world, the charms of her wit; to shew her neck in full day; to dress for balls and shows, to attract admirers, and to listen to the idle flattery of a thousand fops. Can any man support his esteem for a creature so public, or, at least, does she not lose much of her merit.

To return to the oriental maxims, where the most beautiful women content themselves with limiting the power of their charms to him who has a right to enjoy them; they have too much honour to wish to make other men miserable, and are too sincere not to own, they think themselves capable of exciting passion.

I remember a conversation I had with a lady of great quality at Constantinople, the most amiable woman I ever knew in my life, and for whom I had afterwards a most tender friendship, she owned ingenuously to me, that she was content with her husband. What libertines you christian women are! (she said) It is permitted for you to receive visits from as many men as you please; and your laws permit you, without limitation, the use of wine. I assured her she was very much mis-informed, that it was true we received visits, but those visits were full of form and respect, and that it was a crime to hear a man talk of love, or for us to love any other than our husbands. Your husbands are very good (said she, laughing) to content themselves with so limited a fidelity. Your eyes, your hands, your conversation, are for the public, and what do you pretend to reserve for them? Pardon me, my beautiful Sultana (added she, embracing me) I have all possible inclination to believe what you say, but you would impose upon me impossibilities. I know the amorous complexion of you infidels, I see you are ashamed of them, and I will never mention them to you more.

I found so much good sense and truth in all she said,  
that

that I could scarcely contradict her; and I owned at first, that she had reason to prefer the morals of the musselmen to our ridiculous customs, which are surprisingly opposite to the severe maxims of christianity. And, notwithstanding our foolish manners, I am of opinion, that a woman, determined to find her happiness in the love of her husband, must give up the extravagant desire of being admired by the public; and that a husband who loves his wife, must deprive himself of the reputation of being a gallant at court. You see that I suppose two persons very extraordinary; it is not, then, very surprising such a union should be rare in a country, where it is necessary, in order to be happy, to despise the established maxims.

### LETTER LIII.

*From a Daughter to a Father, wherein she dutifully expostulates against a Match he had proposed to her, with a Gentleman much elder than herself.*

*Honoured Sir,*

**T**HO' your injunctions should prove diametrically opposite to my own secret inclinations, yet I am not insensible, that the duty which I owe you binds me to comply with them. Besides, I should be very ungrateful, should I presume, in any point whatever, considering your numberless acts of parental indulgences towards me, to contest your will and pleasure. Tho' the consequences thereof should prove never so fatal, I am determined to be all obedience, in case what I have to offer in my own defence should have no influence over you, or be thought an insufficient plea for my aversion to a match, which, unhappily for me, you seem to approve of. 'Tis very possible, sir, the gentleman you recommend to my choice, may be possessed of all that substance, and all those good qualities, that bias you so strongly in his favour; but be not angry, dear sir, when I remind you, that there is a vast disproportion in our years. A lady, of more experience and of a more advanced age, would, in my humble opinion, be a much fitter help-mate for him. To be ingenuous



(permit me, good sir, to speak the sentiments of my heart without reserve for once) a man, almost in his grand climacteric, can never be an agreeable companion for me; nor can the natural gaiety of my temper, which has hitherto been indulged by yourself in every innocent amusement, be over-agreeable to him. Though his fondness at first may connive at the little freedoms I shall be apt to take; yet as soon as the edge of his appetite shall be abated, he'll grow jealous, and for-ever torment me without a cause. I shall be debarred of every diversion suitable to my years, tho' never so harmless and inoffensive; permitted to see no company; hurried down perhaps to some melancholy rural recess; and there, like my lady Grace in the play, sit pensive and alone, under a green tree. Your long experienced goodness, and that tender regard, which you have always expressed for my ease and satisfaction, encourage me thus freely to expostulate with you on an affair of so great importance. If, however, after all, you shall judge the inequality of our age an insufficient plea in my favour, and that want of affection for a husband, is but a trifle, where there is a large fortune and a coach and six to throw into the scale; if, in short, you shall lay your peremptory commands upon me to resign up all my real happiness and peace of mind for the vanity of living in pomp and grandeur, I am ready to submit to your superior judgment. Give me leave, however, to observe, that 'tis impossible for me ever to love the man into whose arms I am to be thrown, and that my compliance with so detested a proposition, is nothing more than the result of the most inviolable duty to a father, who never made the least attempt before to thwart the inclinations of,

His ever obedient Daughter.

## LETTER LIV.

*From a Gentleman, of some Fortune, who had seen a Lady in public ; to her Mother.*

MADAM,

I SHALL be very happy if you are not altogether unacquainted with the name which is at the bottom of this letter, since that will prevent me the necessity of saying some things concerning myself, which had better be heard from others. Hoping that it may be so, I shall not trouble you on that head ; but only say, that I have the honour to be of a family not mean, and not wholly without fortune.

I was yesterday, madam, at the rehearsal at St. Paul's, and have been informed, that a lady, who commanded my attention there, has the happiness to be your daughter. It is on account of that lady that I now write to you ; but I am aware you will say this is a rash, and an idle manner of attempting an acquaintance. I have always been of opinion, that nothing deserves censure which is honourable and undisguised. I take the freedom to tell you, madam, that I believe your daughter worthy a much better offer ; but I am assured my happiness will depend upon her accepting or refusing this. In the first place, I request to know whether the lady be engaged, for I am an entire stranger ; and, if she be not, I beg, that after you have informed yourself who it is that requests the honour of being introduced to her, you will do me the singular favour of letting me be answered. I am very much an enemy, madam, to the usual nonsense upon these occasions ; but it would be injustice to myself to conclude, without saying, that my mind will be very little at ease until I know how this address is received. I have the honour to be, with the greatest respect,

Madam,

Your very obedient humble Servant.

LET.

## LETTER LV.

From a Mother to a Gentleman, who had asked Permission to address her Daughter. In Answer.

SIR,

**T**HE Letter which you have done me the honour to write to me, speaks you to be a gentleman and a man of sense. I am sorry to acquaint you, that after such a prepossession in your favour, I am for more than one reason desirous to decline the offer you are pleased to make toward an alliance in my family. My daughter is very dear to me; and I think she has cast an eye elsewhere: I wish she may have employed her attention as worthily. The manner also of your application does not quite please me: I think there is something indelicate and impropen in this wild manner of engaging in an attachment, and in pleading in favour of it. I wish you had known my daughter more before you spoke so much, and had met with me among our acquaintance to have mentioned it. I am convinced, Sir, that I do not think more of you than I may with justice, when I confess to you that I believe you would be more than an equal match for my daughter; for though she has (and suffer me, Sir, although I am her mother, to say it) great merit, her fortune, though not quite inconsiderable, is not great. You will see, Sir, that I waver in my opinion on this subject; but you must attribute it to the true cause; and believe that every thing which has, be it ever so remote, a tendency to my daughter's welfare, will make me very cautious of determining. To give you my final sense, (at least what is final to me at present) I have not a thought of asking who it is that has thus favoured us, nor would advise my daughter to remember it. I thank you, Sir, in her name, as well as my own, for the honour you intended us; and am, Sir,

Your most obedient Servant.

## LETTER LVI.

From a young Gentleman to a Lady of superior Fortune, whom he had seen in Publick.

MADAM,

**I** AM sensible of the many disadvantages under which any man must appear, who presumes to write to a lady to whom he is unknown: But it is not much that



I have to request in this; it is only to be pardoned for the trouble; and to know whether the person who was so happy as to sit by you yesterday at the oratorio, and who has very long wished for such an opportunity of speaking with you, could, if all things were favourable to his wishes, be admitted to the honour of your acquaintance.

I am certain, that I have gone too far in this; but I beg you will forgive me. A man who has been condemned to silence so long as I have, has some plea for taking an opportunity hardly justifiable for writing. I beg of you to see this as my apology; and I request one thing farther, madam, which is, to find a way, for I protest I know of none, by which I may be honoured with your determinations.

It is not in words to describe what I feel while I write this to you. Therefore, I shall not attempt to say more than that I must continue to suffer it at the least till I am happy enough to receive your answer.

I am, Madam,

Your most obedient,

And most humble Servant.

## LETTER LVII.

*From the Gentleman, whose first Letter had been answered by a Friend of the Lady.*

MADAM,

I HAVE been honoured with a letter, the most friendly and the most proper that could have been written, from a lady of your acquaintance, who had seen that which I did myself the honour of writing to you. That lady informs me that I ought to make myself, as well as my thoughts, known to you, before I expect that you should pay the least attention to what I have written.

Madam, my father is of the best family of the name which you see at the bottom of my letter. His estate is fifteen hundred pounds a year; but I tremble while I mention the rest; the estate is entailed, and I am not the eldest son. This is the condition of one who has dared to think of you; and when you have been in-

formed of this, and have heard nothing of all that a true passion could plead in mitigation of the presumption, I doubt you will be too ready to pass sentence.

If I may be bold enough to mention a request, the refusal or the compliance with which must stamp the character on my whole future life, it will be, that you permit the person who has dared to give you the offence, to ask your pardon. This is now the height of his presumption, who is, with the greatest respect, and the most sincere affection,

Madam,

Your most obedient Servant.

### LETTER LVIII.

From the Friend of the Lady, in answer to the last, and giving a Refusal.

SIR,

**W**HEN Mrs. Isles, this morning saw your hand on the superscription of a Letter, she told me the correspondence was mine, though in her name; and declined opening it. I would have read it to her, but she refused that also. I have been as much the friend of your application as I could be. I have represented you as favourably as you would desire to be represented, for you do not seem to write to deceive her. Her answer, Sir, is such: That she has no thought of living otherwise than she does; and, therefore, to bear any thing on that head would be troublesome and dissingenuous. She says, I may tell you, that she thinks herself obliged to you for your favourable thoughts: but as she has told you her sentiments on this head, she expects, as you are a gentleman, that you will not give yourself or her the pain of any farther application. You will pardon, Sir, the freedom I have taken in this matter, who am,

Sir,

Your very humble Servant.

L E T-

## LETTER LIX.

*From a Gentleman to a Lady whom he accuses of Inconstancy.*

MADAM,

**Y**OU must not be surprized at a letter in the place of a visit, from one who cannot but have reason to believe it may easily be as welcome as his company.

You should not suppose, if lovers have lost their sight, that their senses are all banished: And if I refuse to believe my eyes, when they shew me your inconstancy, you must not wonder that I cannot stop my ears against the accounts of it. Pray let us understand one another properly; for I am afraid we are deceiving ourselves all this while: Am I a person whom you esteem, whose fortune you do not despise, and whose pretensions you encourage; or am I a troublesome concomb, who fancies myself particularly received by a woman who laughs at me? If I am the latter, you treat me as I deserve; and I ought to join with you in saying that I deserve it: But if it be otherwise, and you receive me, as I think you do, as a person you intend to marry, for it is best to be plain on these occasions, for Heaven's sake, what is the meaning of that universal coquetry in public, where every fool flatters you, and you are pleased with the meanest of them? And what can be the meaning that I am told, you last night in particular was an hour with Mr. Marlow, and are so wherever you meet him if I am not in company? Both of us, madam, you cannot think of; and I should be sorry to imagine, that when I had given you my heart so entirely, I shared yours with any-body.

I have said a great deal too much to you, and yet I am tempted to say more; but I shall be silent. I beg you will answer this, and I think I have a right to expect that you do it generously and fairly. Do not mistake what is the effect of the distraction of my heart, for want of respect to you. While I write this, I doat upon you, but I cannot bear to be deceived where all my happiness is centred.

Your most unhappy

L E T.



## LETTER LX.

From a Lady to her Lover, who suspects her of receiving the Addresses of another. In Answer.

S I R,

**I**F I did not make all the allowances you desire in the end of your letter, I should not answer you at all. But although I am really unhappy to find you are so, and the more to find myself to be the occasion, I can hardly impute the unkindness and incivility of your letter to the single cause you would have me. However, as I would not be suspected of any thing that should justify such treatment from you, I think it necessary to inform you, that what you have heard has no more foundation than what you have seen. However, I wonder that others eyes should be as easily alarmed as yours; for instead of being blind, believe me, Sir, you see more than there is. Perhaps, however, their sight may be as much sharpened by unprovoked malice, as yours by undeserved suspicion.

Whatever may be the end of this dispute, for I do not think so lightly of lovers' quarrels as many do, I think it proper to inform you, that I never have thought favourably of any one except yourself; and I shall add, that if the faults of your temper, which I once little suspected, should make me fear you too much to marry, you will not see me in that state with any other, nor courted by any man in all the world.

I did not know that the gaiety of my temper gave you uneasiness; and you ought to have told me of it with less severity. If I am particular in it, I am afraid it is a fault in my natural disposition; but I would have taken some pains to get the better of that, if I had known it was disagreeable to you. I ought to resent this treatment more than I do, but do not insult me for my weakness on that head; for a fault of that kind would want the excuse this has for my pardon, and might not be so easily overlooked, though I should wish to do it. I should say, I will not see you to day, but you have an advocate that pleads for you much better than you do for yourself. I desire you will first look carefully over this letter, for my whole heart is in it, and then come or not, as you please.

Yours, &c.

L E T-

## LETTER LXI.

*From a young Lady to a Gentleman engag'd to her, whom  
she suspects of Infidelity.*

S I R,

**T**HE freedom and sincerity with which I have at all times laid open my heart to you, ought to have some weight in my claim to a return of the same confidence. But I have reason to fear, that the best men do not always act as they ought. I write to you what it would be impossible to speak; but, before I see you, I desire you will either explain your conduct last night, or confess that you have used me not as I have deserv'd of you.

It is in vain to deny that you took pains to recommend yourself to Miss Young; your earnestness of discourse also shew'd me that you were no stranger. I desire to know, Sir, what sort of an acquaintance you can wish to have with another person of character, who have made me believe that you wish to be married to me. I write very plainly to you, because I expect a plain answer. I am not apt to be suspicious; but this was too particular; and I must be either blind or indifferent to overlook it. Sir, I am neither; though perhaps it would be better for me if I were one or the other.

I am yours, &c.

## LETTER LXII.

*From a Gentleman engag'd to a Lady, who had been  
seen talking to another. In Answer.*

**W**HAT can have put it into your thoughts, my dearest Emma, to be suspicious of me; whose heart and soul you know are truly yours; and whose whole thoughts and wishes are but on you? Sweet quarreller you know this: What afternoon have I spent from you? Or who did you ever see me speak to without distaste, when it prevented my talking with you?

You

You know how often you have cautioned me not to speak to you before your uncle: And you know he was there. But you do well to chastise me for being too obedient to your commands; for I promise you, you shall never get any other cause. I thought it most prudent to be seen talking with another, when it was my business not so much as to look at you. Miss Young is a very old acquaintance. She knows my perfect devotion to you, and she very well knew all that civility and earnestness of discourse about nothing, was pretended. I write to you before I come, because you commanded me; but, depend upon it, I will make you ask my pardon in a few minutes for robbing me but of those few, which might have been passed with you, and which it has taken to write this letter. My sweetest I am coming to you: After this never doubt that I am,  
 Yours most truly.

### LETTER LXIII.

*From a respectful Lover to his Mistress.*

Dear Madam,

I have long struggled with the most honourable and respectful passion that ever filled the heart of man; I have often tried to reveal it personally, as often in this way; but never till now could prevail on my fears and doubts. I can no longer struggle with a secret that has given me so much torture to keep, and yet, hitherto, more when I have endeavoured to reveal it. I never entertain the hope to see you without rapture; but when I have that pleasure, instead of being animated, as I ought, I am utterly confounded. What can this be owing to, but a diffidence in myself, and an exalted opinion of your worthiness? And is not this a strong token of ardent love? Yet if it be, how various is the tormenting passion in its operations? Since some it inspires with courage, while others it deprives of all necessary confidence. I can only assure you, madam, that the heart of man never conceived a stronger or sincerer passion than mine for you. If my reverence for you is my crime, I am sure it has been my sufficient punishment. I need not say my designs and motives are



are honourable: Who dare approach so much virtuous excellence, with a supposition, that such an assurance is necessary? What my fortune is, is well known, and I am ready to stand the test of the strictest inquiry. Condescend, madam, to embolden my respectful passion by one favourable line, that if what I here profess, and hope further to have an opportunity to assure you of, be found to be unquestionably true, then, I hope, my humble address will not be quite unacceptable to you; and thus you will forever oblige, dear Madam,

Your affectionate admirer, and devoted Servant.

## LETTER LXIV.

The Answer.

SIR,

**I**F modesty be the greatest glory in our sex, surely it cannot be blameworthy in yours. For my own part, I must think it the most amiable quality either man or woman can possess. Nor can there be, in my opinion, a true respect where there is not a diffidence of one's own merit, and a high opinion of the person's we esteem.

To say more on this occasion, would little become me: To say less, would look as if I knew not how to pay that regard to modest merit, which modest merit only deserves.

You, Sir, best know your own heart, and if you are sincere and generous, will receive, as you ought, this frankness from, Sir,

Your humble Servant.

## LETTER LXV.

From a young Lady to a Gentleman that courted her, whom she could not like, but was forced by her Parents to receive his Visits, and think of none else for her Husband.

SIR,

**I**T is a very ill return which I make to the respect you have for me, when I acknowledge to you, that tho' the day of our marriage is appointed, I am incapable of loving you. You may have observed, in the long conversations we have had at those times that we were left together, that some secret hung upon my mind.

I was constrained to an ambiguous behaviour, and durst not reveal myself further, because my mother, from a closet near the place where we sat, could both hear and see our conversation. I have strict commands from both my parents to receive you, and am undone, forever, except you will be so kind and generous as to refuse me. Consider, Sir, the misery of bestowing yourself upon one who can have no prospect of happiness but from your death. This is a confession made perhaps with an offensive sincerity; but that conduct is much to be preferred to a secret dislike, which could not but pall all the sweets of life, by imposing on you a companion who has fixed her affections on another. I will not go so far as to say my passion for the gentleman, whose wife I am by promise, would lead me into any thing criminal against your honour. I know it is dreadful enough for a man of your sense to expect nothing but forced civilities in return for your tender endearments, and cold esteem for undeserved love. If you will, on this occasion, let reason take place of passion, I doubt not but fate has some worthier object of your affection, in recompence for your goodness to the only woman that could be insensible of your merit.

I am,

Sir, your most humble Servant.

## LETTER LXVI

*Advice to a Lover.*

S I R,

**M**Y friendship for you, I hope, will atone for the liberty I have taken to write to you on so extraordinary a subject. You love, I am informed, and are beloved; but then your passion is of such a nature, as will infallibly destroy the tenderness your mistress has for you; in such manner that I dare venture a wager, she will not care a farthing for you two months hence. You are continually with her, and never lose sight of her a moment; if any one comes to visit her, you soon make them sensible that you look upon them as intruders; and for whole days together that you are with her,

her, you talk of nothing but love, and that in the most languishing and passionate manner. Once again, if she cares a farthing for you in two months time, I shall cry out a miracle. The lady at present has love enough to keep pace with you; but you will soon have exhausted all her stock of affection, and then you will be surprized to find that she has no longer any for you. We have on both sides but a certain portion of tenderness, which ought to be managed with discretion, and which those who are unskilled in the science of love are apt to be too prodigal of. We complain of absence, and we do no more than our duty when we complain. Nevertheless, if absences are not over long, they are the greatest services in the world to lovers. They renew an old flame, and revive a languishing one. It is true, it would be carrying the matter too far to procure them on purpose; but when chance has once thrown them in our way, we ought to rail against them, and at the same time to suspect that you may possibly have the greatest of obligations to them. You are in the wrong to make such constant use of the liberty which you have to see your mistress at any hour, and for whole days together.

What you gain by this assiduity, you will lose in the long run of your amour; and find that you have lavished in a day, what ought to have served you a week. It is also a fault of the same kind, your talking of nothing but love to the person you admire. Whatever pleasure she may take in hearing the progress of your passion, it is impossible but you must fall into a multitude of repetitions; and repetitions have a faculty to tire, which they never lose. I dare say, that after you are gone from her, the lady breathes with more freedom, though she may not perceive it herself. The art to support an amorous conversation, is to take care that it is not always amorous. Some little excursions are absolutely necessary, after which the return to your passion will be the more agreeable. But what I can by no means pardon in you, is your continual langour. Recollect, I beseech you, that women would have us love them, but at the same time they would have us divert them; and



he that does the one without the other does nothing at all; nay, they had rather perhaps be diverted without being loved, than loved without being diverted. Langour has its proper seasons; but when it is perpetual, it turns to stupidity. In his conduct a lover ought to be serious and uniform, but it is for his interest to be sometimes gay in his conversation. By the one he persuades, and by the other he pleases; and to please is commonly of more value than to persuade. Fewer conquests have been made by fidelity, than by an agreeable address. Nay, I do not know whether in time poor fidelity may not come to be reckoned a fault. It is certain it will never suffice of itself, without some other qualities to recommend it; nor will it cost you much pains to make yourself master of these qualifications, since you need only to become the same person you were before you fell in love. You have the vice of plunging yourself too deeply in love, and when you are once in, of being merely a lover and nothing else; but you should live, as well as love. Adieu, my dear friend; think yourself obliged to me for the advice I give; for, if I consulted my own interest: I should leave you to put an end to an amour, which ingrosses you from your friends, I am, Sir,

Your most humble,

And most obedient Servant, &c.

# LETTER LXVII.

*From a young Lady to a Gentleman who had desired her to elope with him.*

SIR, I AM THOUGH thoroughly conscious in this act I make a breach of those laws said to be laid down for lovers, especially such of our sex as would rather be celebrated for a romantic turn of mind, than for what is far more preferable, a prudent decorum; yet, I cannot but be persuaded, there may occur such a crisis, as may make it consistent with the strictest rules of honour and justice; which at least ought to be put in the balance, if not outweigh whatever custom may have prescribed.

That

That such a crisis now exists, your letter and former concurring testimonies, make manifest. For I have too high an opinion of your integrity to doubt their truth; and believe me, when I assure you most solemnly, I place their validity to that account, and not to a mistaken notion or consciousness of my own merit. No, Sir, 'tis from a too sensible conviction of your own injurious error of your passion, I have been induced to commit this violence to my sex—I had almost said to my sentiments, in conjuring you to desist, ere it be too late, in the pursuit of a passion, that cannot but bring with it a train of inevitable miseries, since it must be attended with the violation of your duty to that relation to whom you are bound to pay implicit obedience, by the laws of nature, gratitude, and heaven. I will not offend your delicacy, in urging those of interest and dependency, though each consideration ought to have its prevalence, against making a sacrifice of it to an impetuous passion for one, whose single desert is, that she dreads your indigence more than the regrets that of the

Unfortunate,

### L E T T E R LXVIII.

*From a rich young Gentleman to a beautiful young Lady with no Fortune.*

*Miss Sophia,*

**I**T is a general reflection against the manners of the present age; that marriage is only considered as one of those methods by which avarice may be satisfied; and poverty increased; that neither the character nor accomplishments of the woman are much regarded; her merit being estimated by the thousands of her fortune. I acknowledge that the accusation is too true, and to that may be ascribed many unhappy matches we daily meet with; for how is it possible that those should ever have the same affection for each other who were forced to comply with terms to which they had the utmost aversion, as if they had been allowed to consult their own inclinations, and give their hands where they have engaged their hearts? For my own part I have been al-

ways determined to consult my inclinations where there is the least appearance of happiness; and having an easy independency, am not anxious about increasing it, being well convinced, that in all states the middle one is best. I mean neither poverty nor riches; which leads me to the discovery of a passion which I have long endeavoured to conceal.

The opportunities which I have had of conversing with you at lady B's, has at last convinced me, that merit and riches are far from being connected, and that a woman may have those qualifications, necessary to adorn her sex, although adverse fortune has denied her money. I am sure that all those virtues necessary to make me happy in the marriage state, are centred in you, and whatever objection you may have to my person, yet I hope there can be none to my character; and if you will consent to be mine, it shall be my constant study to make your life agreeable, and under the endearing character of husband endeavour to supply your early loss of the best of parents. I shall expect your answer as soon as possible, for I wait for it with the utmost impatience.

I am your affectionate Lover,

### L E T T E R LXIX.

The young Lady's Answer.

S I R,

**I** Received your letter yesterday, and gratitude for the generous proposal which you have made, obliges me to thank you heartily for the contents.

As I have no objections either to your person or character, you will give me leave to deal sincerely, and state those things which at present bear great weight with me, and perhaps must ever remain unanswered, and hinder me from entering in that state against which I have not the least aversion.

You well know (at least I imagine so) that the proposal you have made to me is a secret both to your relations and friends; and would you desire me to rush precipitately into the marriage state, where I have the greatest reason to fear that I should be looked upon with contempt, by those whom  
nature



nature had connected me with? I should consider myself obliged to promote the happiness of my husband; and how consistent would a step of that nature be with such a resolution? You know that I was left an orphan, and had it not been for the pious care of lady B. must have been brought up in a state of servitude. You know that I have no fortune; and were I to accept of your offer it would lay me under such obligations as must destroy my liberty. Gratitude and love are two very different things. The one supposes a benefit received, whereas the other is a free act of the will. Suppose me raised to the joint possession of your fortune, could I call it mine unless I had brought you something as an equivalent? Or, have I not great reason to fear that you yourself may consider me as under obligations, inconsistent with the character of a wife. I acknowledge the great generosity of your offer, and would consider myself highly honoured could I prevail with myself to prefer to peace of mind the enjoyment of an affluent fortune. But as I have been very sincere in my answer, so let me beg, that you will endeavour to eradicate a passion, which, if nourished longer, may prove fatal to us both.

I am, Sir, with the greatest respect,

Your sincere Well-wisher.

## LETTER LXX.

The Gentleman's Reply.

My dear Sophia,

WAS is not cruel to start so many abjections? Or could you suppose me capable of so base an action, as to destroy your freedom, and peace of mind. Or do you think that I am capable of ever forgetting you, or being happy in the enjoyment of another? For God's sake do not mention gratitude any more. Your many virtues entitle you to much more than I am able to give; but all that I have shall be yours. With respect to my relations I have none to consult besides my mother and my uncle, and their consent and even approbation is already obtained. You have often heard my mother declare, that she preferred my happiness with a woman of virtue to the possession of the

greatest fortune, and though I forgot to mention it, yet I had communicated my sentiments to her before I had opened my mind to you: Let me beg that you will lay aside all those unnecessary scruples which only serve to make one unhappy, who is already struggling under all the anxieties of real and genuine love. It is in your power, my dear, to make me happy, and none else can. I cannot enjoy one moment's rest 'till I have your answer, and then the happy day shall be fixed. Let me beg that you will not start any more objections, unless you are my real enemy; but your tender nature cannot suffer you to be cruel. Be mine my dear, and I am yours for ever. My servant shall wait for the answer to your ever sincere lover whose sole happiness is centred in you. I am, &c.

# LETTER LXXI.

*To a younger Brother, engaged in an improper and imprudent Passion.*

*Dear Brother,*

**I** DID not expect to have been so soon made sensible, how dangerous it is to leave youth to itself; or imagine that I should find so early an occasion in our correspondence to say any thing that should be displeasing to you: But though I know it will be so, I beg you, for the care of your own prosperity, nay, I charge you by the concern you profess for the peace of your mother, to hear me, and to regard me. I will not upbraid you with an unworthy love; for probably the person you have thought of deserves more than you will ever have to offer her: But I must accuse you of the most rash, nay, the most mad step that ever a boy took.

Consider with yourself; are you of a time of life to marry? You, who left us with intent to begin only a preparation for a course of life, are you already sitting down without it, and falling upon the end when you have not yet begun the means? You are upon a precipice, and you are ruined if you proceed one step farther. I applaud you for consulting with your friends before you make any advance from which you might perhaps

not

not have had a right to retreat: But I must tell you at the same time, that you went much too far even in thinking upon such a subject a moment without their concurrence.

I know it will be a severe sentence, but, in one word, you must give up all thoughts of this. Your mother joins with me in this opinion, and gives you her command that you regard me. Employ your mind on other things; mix among the world in your own defence; it will be wisdom now, though it was prudence before to determine otherwise. Do this carefully, but do it: And whenever the childish thought of this passion would come into your head, drive it thence by business. You must not, nor you cannot, be married these many years: You are not of an age: You have other concerns to take up your thoughts and time; and if you give up these to so monstrous a folly, I tell you plainly, I renounce you for ever; and your mother, though she cannot speak the words, means no less.

I am sorry, sir, to write thus to you; but as I love you I must do it. I have told you the necessity of what you are to do: And having set that beyond controversy, and the consequences of it beyond dispute, I shall now reason with you on the impropriety.

You say that you have something independent of business: You have so; and this is the very reason why we have urged you to engage in business. Those who set out in needy circumstances are forced to shifts that betray their honesty: You will be independent, and therefore you will always be able to act with honour. But though what you have would support you, nay, and would do that genteelly, it will not do for yourself, a wife and family: Very considerable fortunes alone can do that, and only the idle or the weak depend on little ones. The prospect you have before you, if you should marry now, is narrow circumstances and discontent; for you are not so rash as to suppose you could pursue any useful study afterwards; and I must tell you, that if you can entertain so wild a thought as that of setting yourself about it, and continuing an acquaintance with this lady,



lady, but deferring your marriage till you had accomplished it, there is not less folly in the imagination. Though I am not married, sir, I have not lived without some knowledge of this kind; and I am very well assured the mind will never be able to regard two things at once, if love be one of them.

I have shewn you what would be your situation, if you were to marry thus; obscurity and indigence: It could be no other. But for heaven's sake, boy, turn your eyes on the other prospect, and know what may happen to you, and what your friends expect from you. I have told you, you are not without natural accomplishments: I repeat it to you, that you may act up to your true character, you have very great ones. The professions are all open to you, and sure there is in each of them enough to tempt your industry; for, be assured of it, application is all you will find wanting to carry you to the top of any of them. If you fix upon the law, are not the honours, and are not the fortunes, immense that are acquired by it? If on the gown, what stop is there in preferment, when interest is countenanced by abilities? Or if you turn your mind to physic, can you with a greater character than that with which a Sloane died, or with which a Mead lives\*? You have only to be earnest in the pursuit, and the rest is sure to follow. You have the prospect, nay, you have the certainty, of doing honour to yourself and your family; and, after you have passed a life of reputation and great affluence, to leave a family descended from you, to think of you with gratitude and honour, while they enjoy what was the produce of your genius and application.

This is in your power; and you would sacrifice it all to the raw passion of a boy, to a wish that is only eager because it is new to you! Nay, nor would that make you happy neither; for, be assured of it, that the first years of your marriage would be imbittered with the neglect of your nearest relations, and those whom I

hope

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\* This letter was wrote in Dr. Mead's lifetime.

hope you have goodness enough to honour; and the others, by a remembrance of the advantages which you sacrificed to it. When you see people rising to fame and opulence in the professions you have quitted on this occasion; when you cast your eye on the Murrays and Taylors of a succeeding age, you will remember that their fortune, their applause, and their advantages might all have been yours; and will you not hate the occasion to which they were sacrificed? Be assured you will: Do not think better of yourself than you ought; that is, do not think better of yourself than of all mankind. Be certain this is the case with every man who sacrifices good to pleasure. This passion, which promises so much, will not keep its word with you; and the lady whom you now see with so much approbation, and who, I doubt not, deserves it (for it is your love, child, which I condemn, and not the object of it) will appear the cause of all your misfortunes; and you will hate her.

I would not have you think that I tax you too hardly in this; I do not mean it as my opinion of you in particular; it is so with every man: There is not any thing so lasting as the endearments of this passion, when every thing favours it; but so much is required to this, that it very seldom is lasting. The first disappointment that it occasions, destroys the airy structure that was raised upon it; and with the ill turn of the affairs, the occasion, although it be innocently the occasion, is condemned.

Dear Brother, I have told you what is the ruin that is before you, a destruction as certain as unforeseen; and one so improbable to a person of your good sense, and of your early time of life, that it shocks us the more, the less we could be prepared against it. If you have any regard to your own honour, or happiness, to your prosperity, or to your credit, you must give up all thought of this romantic exploit: And I shall adjure you by that which is, perhaps, more dear to you, if you have any gratitude, or concern for the peace of those who love you, you must put it away from your very imagination, and never suffer it to return upon you. If you should de-  
termine

termine to give up the thought, and yet only let the regret of it now and then come upon you, this will be able to destroy all your attention while it gives you only uneasiness: Not only the thing itself is ruin, fir, but the very remembrance that you ever intended it will be your destruction, unless that be attended with a censure upon your rashness for suffering such a thought. Brother, farewell: I know I have written what will at this time appear severe; but it is necessary. I have set you a task that appears very hard; but the first efforts of it are all that you will find to be so: Afterwards, if you have that real good understanding for which I esteem you, you will despise yourself for having thought of so mad a thing. To conclude with what, in my good opinion of your generosity of mind, and gratitude, and duty, I believe to be most weighty with you, it will give you some pain to remember how much you endangered the peace of those who love you, by the folly of such a thought; and you will respect yourself for having taken the first admonition to restore their tranquillity by giving up that which would have ruined your own.

Once more, farewell: I love you, and know not when to think I have said enough: I have written you a long letter; but should you not pay that regard which your promise has engaged you, and which your duty commands you, to pay to my advice, it is the last you must expect to receive from

Your Brother.

## LETTER LXXII.

*From a Mother to her Son, on his asking her Approbation in an imprudent Courtship.*

*My dearest Child,*

**Y**OUR brother has written you a very long letter on the subject of the rash proposal you have made to us; and I doubt not but he has said every thing that reason has to advance against it; the least part of which is surely enough to warn you from so wild an undertaking: But yet I cannot omit to add my reasons, weak as they may seem, after his, against it; and what they want



want in persuasion, I must add in authority. I know how idle that word might sound, from a mother at a distance, to a son who was a reprobate; but my good opinion of you makes me trust that you will not mock at me when I apply it.

O dear child! what is it that you have given your rash thoughts leave to employ themselves about? Marriages are things of a more serious concern than to be entered upon hastily: They who have not experience before they enter into it are sure to have repentance enough afterwards. I have lived to see a great many of these love-matches, and all unhappy. I never knew disobedience to parents go unpunished in it; but, not to mention that, the very nature of the engagement threatens only misery. Because you are pleased with the face of a person you have seen, are you to suppose you can spend your whole life with her without regret, and forfeit to her all the advantages that might have offered to you, without once reflecting on yourself for your precipitancy? Believe me, child, if you think thus of yourself, you think yourself more than mankind ever was, and you will be disappointed. All who marry unadvisedly find, after a little time, that they have committed a folly, and all their life beside is spent in repenting of it; and I leave you to think what sort of life you will live with a person whom you accuse as the occasion of your ruin; and who, very probably, thinks you also to have been the occasion of her missing better opportunities.

How do you know, my dear, the person, you have seen, deserves the least of all your favourable thoughts? She may be all that's bad, as well as all that's good; for I find, none who know you, have any knowledge of her. But supposing her every thing that your fancy can imagine; still you have no right to think of her. Dear son, if she has a moderate fortune, you must be a great loser by acquiring it on such terms, as the giving up all the great advantages that offer to you for it; and if she hath a great one, neither herself, nor her relations, will look upon a child as you are, and an unequal

unequal estate: Indeed, if you will examine it impartially, you will find that it is impossible you should be a gainer, in any one respect, by such a contract: But you will on the contrary find, that in every respect whatever, you will be a loser; and that not in trifles, or in a part of your expectation, but in the whole. On every consideration, you will forfeit the love of your relations, the esteem of the world, and every prospect of future advantage. Indeed this is a great price to pay for a wife; and you will never love that which comes to you at so dear a rate, and at the purchase of so many misfortunes.

I know that many parents would command on this occasion; but I would wish to persuade you. You have good sense, my dear, but you have seen nothing of the world: I desire you to be profited by my experience; and sure I need not take much pains to convince you, that I will not mislead you, or that there is nothing I can wish but your happiness. Ten years hence will be as soon as you can think of marriage with discretion; to do it now will be only to entail upon yourself repentance and disquiet, and to make unhappy a person you fancy you wish well. Depend upon it that the wife of an unhappy husband is of all human creatures the most uneasy; and why would you wish to make another as well as yourself repent your folly, when her repenting it will be as painful to you as your own?

You have not yet declared your sentiments to the lady, or to her relations: It is a mark of your prudence, as well as your duty, that you consulted those who have a right to advise, and to command you, first: You have their advice; nay, and though I am unwilling to speak the word, you have all the authority that God has appointed, or that you allow me over you, directly against it. I see your destruction in it; and I must be severe, rather than suffer you to fall into that ruin. I do tell you, that if you have any value for your brother's esteem, which is an honour to you, or for my affection, which nothing can forfeit but your follies, you must lay aside every thought of this design; for being unable to bear  
your

your unhappiness, which I know must follow such an action, I shall retire to some remote part of the kingdom that I may never afterwards hear of your name.

How different is the style of this letter from that of my former! but accuse yourself for it, child. How different is this proposal from the prudence of your first letters! You have a right to my affection as my son; but it was as the best of sons that I wrote to you with all that real transport. I think you have sense enough, and goodness enough, to value the rank you then held in my esteem: You have not lost it: The step you have made is yet to be recovered; but after one step more it is not: Nay, the method you have taken in acquainting us with it promises me that you will recover it; for, unless you were determined to follow our advice, you would not have asked it. You see you have it fully: See, child, that you observe it. The slight hold this passion has yet taken hold of your heart will not be able to hurt you, if you indulge it no farther; and to indulge it, will only be to give yourself the occasion of more pain; for pleasure or advantage you cannot have from it.

I do not doubt but you will listen to your brother wisely, and that you will obey me intirely in this matter; but still I am uneasy. Where there is true affection, there will always be uneasiness; because the slightest occasions will be enough to give it. In the first place, my dear, I am sorry there has been an occasion of our writing so severely; but do not let me call it severely, I will only say, so positively to you, in contradiction to your own opinion: And after this I must confess I have fears, that our manner of doing this may make you backward of intrusting us with your thoughts on future occasions. But pray let it have this effect, my dear; nor suppose you will ever hear from us in such strict terms again. This was a point on which every thing depended; and therefore too much could not be said to you, nor could it be said too strongly. Adieu! my dear child! reconcile yourself to what must be; for you are convinced, I am sure, by this time, that you cannot think of marrying, not in the most distant prospect.



the occasion of these letters out of your thoughts; and then forget that any such were written. Let us forget that we have ever differed in our opinions, and continue that harmony and unanimity which was between us before this accident, as if nothing had ever threatened to disturb it. I shall be impatient to hear from you; and yet I shall fear to read your letter. I charge you not to disguise your thoughts; but put them into gentle words. I am afraid we have been too rough in our expressions; but the occasion required it; and it was better you should have a little uneasiness at this time, than suffer a long unhappiness, and have lost the friends that should comfort you in such scenes. I assure myself, my dear, that you are convinced, by what we have said to you, and have by this time resolved accordingly; and it is with as great pleasure as truth, that I subscribe myself,

Your sincerely affectionate Mother.

### LETTER LXXIII.

*From a Lady, newly married, to an Intimate.*

**D**O not stare at a strange name at the bottom of this letter. It was Miss Newell that writes to you, but the barbarous man has over-torned all that. What cannot these men do when they persuade us out of our very names. My servant brings you a dozen of french gloves; you will remember that you, and the poor girl I have just been talking of, entered into a bargain, that which ever married first should send this present to the other: If you are married too, send it back again; if not, take a friend's advice, dear Biddy, and marry as soon as you can. I believe you will find it has not taken away my spirits yet; and by what I see of it I do not think it ever will. One may have occasion to be grave sometimes, but I do not see that that need make one unhappy. My dear, you will excuse me for not writing you a longer letter. You will guess that a woman, who has not been married above twelve hours, has enough to do with herself. I have only told Mr.

Williams

Williams I must have a moment to write to the person in the world I love next himself. My dear, good bye. I suppose I shall see you.

Your most affectionate humble Servant.

#### LETTER LXXIV.

To a new married Lady. In Answer.

My dear Charlotte,

**T**HERE is not one among all your acquaintance that congratulates with you with more pleasure or sincerity than I do on the present occasion. I hope you will write to me twenty years hence to confirm all your happy expectations; for I shall preserve your letter to compare with it. My dear, God send you may be long as happy as you seem to be this moment. But take a friend's advice: Do not say so much about it to any body else. Your friends will banter you about it; and those who are not so, will compare it with your gravity by and by; and suspect that because you do not laugh so much, you are not so happy; for depend upon it, though you may be much happier a twelvemonth hence, you will not be so merry.

I expected the gloves, so your new name did not surprise me. You could not imagine all the people in the town did not know of your match. The day alone was a secret. I thank you for your friendly advice; but, my dear, I shall stay and hear what you say of the married life when you are a little better acquainted with it, before I am at all in the more haste to enter upon it for your recommendation. But I do not doubt you will always continue in the same opinion. That you may be so as long as you live, is my dear Charlotte, the most sincere wish of

Your very faithful Servant.

#### LETTER LXXV.

To a young Lady, cautioning her against keeping Company with a Gentleman of a bad Character.

Dear Niece.

**T**HE sincere love and affection which I now have for your indulgent father, and ever had for your virtuous mother, not long since deceased, together with

the tender regard I have for your future happiness and welfare, have prevailed on me to inform you, rather by letter than by word of mouth, that the town rings of your unguarded conduct, and the too great freedoms that you take with Mr. Freelove. You have been seen with him (if same lies not) in the side-boxes at both theatres; in St. James's Park on Sunday night, and afterwards at a certain tavern, not a mile from thence, which is a house (as I have been credibly informed) of no good repute. You have both, moreover, been seen at Ranelagh assembly, Vauxhall gardens, and what is still more flagrant, at Cuper's fireworks. Don't imagine, niece, that I am in the least prejudiced, or speak out of any private pique; but let me tell you, your familiarity with him gives me no small concern, as his character is none of the best, and as he has acted in the most ungenerous manner by two or three very virtuous young ladies of my acquaintance, who entertained too favourable an opinion of his honour. 'Tis possible as you have no great expectancies from your relations, and he has an income, as 'tis reported, of 200*l*. a year left him by his uncle, that you may be tempted to imagine his address an offer to your advantage: 'Tis much to be questioned, however, whether his intentions are sincere; for notwithstanding all the fair promises he may possibly make you, I have heard it whispered that he is privately engaged to a rich, old doating lady not far from Hackney. Besides, admitting it to be true, that he is really entitled to the annuity abovementioned; yet 'tis too well known, that he's deep in debt; that he lives beyond his income, and has very little, if any, regard for his reputation. In short, not to mince the matter, he's a perfect libertine, and is ever boasting of favours from our weak sex, whose fondness and frailty are the constant topics of his raillery and ridicule.

All things therefore duly considered, let me prevail on you, dear niece, to avoid his company as you would a mad man; for notwithstanding I still think you strictly virtuous, yet your good name may be irreparably lost by such open acts of imprudence. As I have no other mo-  
tive,



live, but an unaffected zeal for your interest and welfare. I flatter myself you will put a favourable construction on the liberty here taken by  
Your sincere Friend and affectionate Aunt.

### LETTER LXXVI.

*To a Lady inviting her into the Country for the Summer.*

My dear Harriet,

I Do not know whether I flattered myself with an opinion of your speaking to me the other day with an uncommon air of friendship, or whether I am so happy to hold that place, of which I should be so ambitious, in your esteem. I thought you spoke with concern of our parting for the summer upon our family's retiring into the country. For heaven's sake, my dear, what can you do all the dull season in London? Mauxhall is not for more than twice, and I think Ranelagh one would not see above half a dozen times in the season. What is it then you find to entertain you in an empty town for four or five months together? I would fain persuade you out of love with so disagreeable a place, and I have an interest in it, for I am a petitioner to you to stay the summer with us, at least I beg you will try. We go, my dear, on Monday. Will you go with us? For there is a corner in the coach. Or will you come when we are settled? I am greatly of opinion that it will please you. I am sure I need not tell you we shall do all we can to render it agreeable, or that you will make us very happy in complying with the invitation.

You have not seen our house; but it is a very pleasant one. There are fine prospects from the park, and a river runs through the garden; nor are we quite out of the way of entertainment. You know there is a great deal of company about the place, and we have an assembly within a mile of us. What shall I say else to tempt you to come? Why, I will tell you that you will make us all the happiest people in the world; and that

when you are tired you shall not be teased to stay. Dear Harriet, think of it; you will confer an obligation on her, who is, with the truest respect,

Yours most affectionately.

### LETTER LXXVH.

*From a sensible Lady, with a never-failing Receipt for a Beauty-Wash.*

**A**S you seem so intent on improving the personal charms of your already amiable daughter, I can no longer delay answering your letter. — You would be glad, you say, of a receipt to make a wash; but it must be perfectly innocent. What I recommend, madam, is truly so, and will greatly illustrate and preserve her complexion.

Pray let her observe the following Rules.

In the morning, fair water is to be used as a preparatory; after which she must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a fallow paleness. It may seem trifling to talk of temperance; yet must this be attended to, both in eating and drinking, if she would avoid those pimples, for which the advertised washes are a boasted cure. Instead of rogue let her use moderate exercise, which will excite a natural bloom in her cheeks not to be imitated by art. Ingenuous candour, and unaffected good-humour, will give an openness to her countenance that will make her universally agreeable. A desire of pleasing will add fire to her eyes, and breathing the morning air at sun-rise will give her lips a vermilion hue. That amiable vivacity, which she now possesses, may be happily heightened and preserved, if she avoids late hours and card playing, but not otherwise; for the first gives the face a drowsy disagreeable aspect, and the last is the mother of wrinkles — A white hand is a very desirable ornament; and a hand can never be white unless it be kept clean: Nor is this all; for if the young lady will excel her companions in this respect, she must keep her hands in constant motion, which will occasion the blood to circulate freely, and have a wonderful effect.

The

The motion I would recommend, is working at her needle, brushing up the house, or twirling the distaff. It was this industry in our grand-mothers which gave Kneller an opportunity of gratifying posterity with the view of so many fine hands and arms in his incomparable portraits——A few words more, and I have done.——Let her preserve an unaffected neatness in her apparel; her fortune will permit her to dress elegantly; but her good sense should always prevent her from descending to gaudiness, which strikes the eyes of the ignorant, but disgusts those of true taste and discernment; besides, madam, your daughter has so many natural charms, that she can have no occasion to wear cloaths that will attract all the attention of the multitude. She possesses more beauties than she is acquainted with, which is no small addition to her merit; but how can it be otherwise, when she is your daughter, and has you for an example? I am, &c.

## L E T T E R LXXVIII.

*To a Lady with a Looking-glass, after having broke hers.*

MADAM,

**A** Ccept this as a restitution, not a present, which though it may seem of a trifling value, yet if you look attentively upon it, it will shew you one of the most charming objects in the world. To keep you no longer in suspense, you will see there the picture of my mistress. I should not care to make this discovery to another person, but think I may venture to confide in you without being thought indiscreet. I must tell you, that you will see there two charming eyes, such eyes as are worth a thousand others; but then I must confess they are very mischievous. I know you have an absolute power over them, and that they are entirely at your disposal. Wherefore I take the liberty of beseeching you to order the matter so, that I may be no longer a sufferer by them; which will infinitely oblige,

Madam, your most humble,

and obedient Servant &c.

L E T-



## LETTER LXXIX.

From her LOOKING-GLASS.

*To the beautiful Angelica.*

*Madam,* I have enjoyed the honour of serving your ladyship some years, during which time, as you have been pleased to favour me with evident marks of your esteem, and a familiarity that none of your other attendants can boast of, though many of them my betters by far; as therefore I have shewn you to yourself so often, and been so happy always to have my fidelity approved of by your ladyship, I hope you will pardon my boldness, in taking this method to discover to you some failings in yourself, which my surface cannot properly represent. If I may presume to say so, madam, you consult me much too often; and I am confident it would be better for you, if you were to be a greater stranger to me. How many thousand times must you be told that you are handsome?—I assure you of it every day; but you will not be satisfied, unless I tell you so every hour, nay, almost every moment.——I cannot lie; your person is exceeding amiable; but I must at the same time inform your ladyship with my usual sincerity, that you would be infinitely more agreeable, if you did not think so. Consider, madam, I beseech you, that if you come to me ten thousand times a day, I cannot make you a bit the better or the handsomer: But shall certainly destroy one of the finest ornaments of beauty, by rendering you too well acquainted with your own perfections. Whenever you stand before me, with all your charms set forth to the best advantage, I perceive you are apt to view yourself with too great pleasure, and grow proud and conceited of your own beauty, which, in time, will make other people despise and ridicule you; and therefore I honestly and ingenuously intreat you, to avoid my company; for, madam, I must confess, that the worst enemy the fair ones have, can't do them so much prejudice, as I their chief favourite. It grieves me to the heart to find it so, and often puzzles me extremely to  
account

account for their fondness of me, when I so continually do them mischief:—Whether it be, as a witty gentleman once said of me, from my talent of casting reflections;—or whether it be from the large quantity of quicksilver which belongs to me, and without which I am useless as well as innocent; for as the learned observe, madam, mercury is highly prejudicial to your sex, either where there is too much of it in the composition of a fair lady, or when it is used externally as an help to beauty: As, in the former case, it is generally the cause of extensive levity, so, in the latter it is always observed to hurt the eyes, and deface those charms which it is designed to assist and improve:—Or whether my gaily gilded frame is too apt to infect the mind of the beholder with vanity:—Or lastly, whether it be from the brittleness of my other materials, which, by a kind of sympathy, affect people who are too frequently conversant with me.—From whatever cause it proceeds, a lady who has a fine face, might almost as well fall into the small-pox, as to be often in my company. How many charming creatures have I spoiled, and made beauty the greatest misfortune that could befall them!—I can't think on't without concern: Why am I fated to be thus unlucky, and injure those the most that love me best?—Alas! Why was I made a looking-glass! Was it my desire to be covered with silver, and inclosed in a frame of gold!—Did I aspire to be fixed in this honourable place, and become a lady's favourite!—Oh! that I had been some meaner piece of furniture, less respected, and less mischievous. Keep off, dear madam, I beseech you from an unhappy thing, which destiny makes pernicious to the loveliest creature under Heaven, or I shall soon infect you with the worst disease incident to beauty; and that is vanity.—I am, 'tis true, a useful servant, if employ'd only when I ought to be, which is seldom; but if a lady grows so fond of me, that she runs to ask my opinion of every look; if she consults me forty times for once that she goes to her prayer-book or bible, I shall certainly prove much more hurtful to her than age or ugliness.

ugliness. I beg, madam, that you'll interpret what your poor servant says, to proceed wholly from respect and love for you:—The tender regard I have for your ladyship, together with some symptoms I lately have discovered, make me fearful for you.—I dread the apprehension of bringing contempt on so good a mistress, and would not for the world be the occasion of your losing any one grace of a fine woman:—No! rather let me be broken into a thousand pieces! I am not without fear of giving offence by the freedom I have taken; but though you banish me your presence, I cannot forbear speaking in a case where your ladyship's good seems so much concerned; and, indeed, if what I dread should come to pass, it would be better, for us to part for ever.—Better for you to be without my service, than suffer by it; and better for me to lose my lady, and be thrown into a corner, than remain where I am, and be accessory and instrumental in spoiling as much sweetness and beauty as ever looking-glass had the happiness to shew. I am,

Madam, with the most dutiful Respect,

Your most faithful and devoted humble Servant,

PARLOUR LOOKING-GLASS.

### LETTER LXXX.

*From a Clergyman in the Country, to a Lady in London, on the death of a valuable Friend.*

Madam,

**D**EATH, that king of terror, having pierced with his fatal shaft, the heart of the generous Pollio, I went to pay my last duties to my deceased friend; but who can describe that torrent of sorrow which overwhelmed my breast, on my arrival at the house of mourning. He had just completed an ample and commodious seat, but was not permitted to spend one joyful hour under its roof. His gardens were planted with the choicest fruits, and decorated in the most graceful manner; but their master is gone down to the valley of the shadow of death. Since death is the portion of every individual, we should engrave the thought in the most legible



legible characters, on the tablets of our memories. We see our neighbours fall, we turn pale at the shock and feel a trembling dread. No sooner are they removed from our sight, but driven in the whirl of business, or lulled in the languors of pleasure, we forget providence and neglect its errand. The impression made on our unstable minds, is like the trace of an arrow through the penetrated air, or the path of the keel in furrowed waves. Did we reflect seriously on the numberless disasters, such as no human prudence can foresee, nor the greatest care prevent, that lie in wait to accomplish our doom, we would be obliged to look upon ourselves as tenants at will, and liable to be dispossessed of our earthly tabernacle at a moment's warning. The last enemy has not only unnumbered avenues for his approach, but even holds his fortress in the seat of our life. The crimson fluid which distributes health, is impregnated with the seeds of death. Some unforeseen impediment may obstruct its passage, or some unknown violence may divert its course; in either of which cases it acts the part of a poisonous draught or a deadly wound. The partition which separates time from eternity, is nothing more than the breath of our nostrils, and the transition may be made in the least particle of time.

If we examine the records of mortality we shall find the memorials of a mixed multitude resting together without any regard to rank or seniority. None are ambitious of the uppermost rooms, or chief seats in the mansions of the dead. None entertain fond and eager expectations of being honourably greeted in their darksome cells. The man of years and experience, reputed as an oracle in his generation, is content to lie down at the feet of the babe. In this common receptacle, the master is equally accommodated with his servant. The poor indignant lies as softly as the most opulent possessor. All the distinction that subsists, is a grassy hillock bound with flowers, or a sepulchral stone ornamented with imagery. Why then should we raise such a mighty stir about superiority and precedence, when the next remove will reduce

duce us all to a state of equal meanness? Why should we exalt ourselves and debase others, since we must all one day lie upon a common level? We must all be blended together in the same common dust. Here persons of contrary interests, and different sentiments, sleep together. Death having laid his hands on the contending parties, and brought all their differences to an amicable conclusion.

Eternity! how are our boldest, or strongest thoughts lost and overwhelmed in thee? Who can set land-marks to limit thy dimensions; or find plummets to fathom thy depths? What numbers can state, what lines can gauge the lengths and breadths of eternity? Mysterious mighty existence! When ages numerous as the bloom of spring, increased by the herbage of the summer, both augmented by the leaves of autumn, and all multiplied by the drops of rains, which drown the winter—ten thousand more—than can be represented by any similitude, or imagined by any conception, are all revolved in eternity—vast boundless eternity! After all those numerous ages are expired, eternity is only beginning to begin.

I am, Madam, Your sincere tho' afflicted Friend.

# LETTER LXXXI.

*The following Letter, written by Mr. Gay, giving an Account of two Lovers who were struck dead by the same Flash of Lightning, is reckoned a master-piece in epistolary descriptive Writing.*

S I R,

THE only news you can expect to have from me here, is news from Heaven; for I am quite out of the world, and there is scarce any thing can reach me, except the noise of thunder, which undoubtedly you have heard too. We have read in old authors of high towers levelled by it to the ground, while the humble vallies have escaped: The only thing that is proof against it is the laurel, which, however, I take to be no security to the brains of modern authors! But to let you see that the contrary to this often happens, I

must

must acquaint you, that the highest and most extravagant heap of towers in the universe, which is in this neighbourhood, stands still undefaced, while a cock of barley in our next field has been consumed to ashes. Would to God that this heap of barley had been all that had perished! But unhappily beneath this little shelter sat two much more constant lovers than ever were found in romance under the shade of a beech tree. John Hewit was a well-set man of about five and twenty: Sarah Dew might be rather called comely than beautiful, and was about the same age: They had passed through the various labours of the year together, with the greatest satisfaction; if she milked, 'twas his morning and evening care to bring the cows to her hand. It was but last fair that he bought her a present of green silk for her straw hat; and the poesy on her silver ring was of his chusing. Their love was the talk of the whole neighbourhood; for scandal never affirmed that they had any other views than the lawful possession of each other in marriage. It was that very morning that he had obtained the consent of her parents, and it was but till the next week that they were to wait to be happy. Perhaps in the intervals of their work they were now talking of their wedding cloaths, and John was suiting several sorts of poppies and field-flowers to her complexion, to choose her a knot for the wedding-day. While they were thus busied (it was on the last of July, between two and three in the afternoon) the clouds grew black, and such a storm of lightning and thunder ensued, that all the labourers made the best of their way to what shelter the trees and hedges afforded. Sarah was frightened, and fell down in a swoon on a heap of barley: John, who never separated from her, sat down by her side, having raked together two or three heaps the better to secure her from the storm. Immediately there was heard so loud a crack, as if Heaven had split asunder; every one was solicitous for the safety of his neighbour, and called to one another throughout the field. No answer being returned to those who called to our lovers, they stepped to the place where  
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they



they lay; they perceived the barley all in a smoke, and then spied this faithful pair. John with one arm about Sarah's neck, and the other held over her, as if to screen her from the lightning. They were both struck in this tender posture. Sarah's left eyebrow was singed, and there appeared a black spot on her breast; her lover was all over black, but not the least signs of life were found in either. Attended by their melancholy companions, they were conveyed to the town, and the next day interred in Stanton-Harcourt church-yard. My lord Harcourt, at Mr. Pope's and my request, has caused a stone to be placed over them, upon condition that we should furnish the epitaph, which is as follows:

*When eastern lovers feed the funeral fire,  
On the same pile the faithful pair expire;  
Here pitying heaven that virtue mutual found,  
And blasted both that it might neither wound.  
Hearts so sincere th' Almighty saw well pleas'd,  
Sent his own lightning and the victims seiz'd.*

But my lord is apprehensive the country people will not understand this; and Mr. Pope says he'll make one with something of scripture in it, and with as little poetry as Hopkins and Sternhold.

I am, &c.

## LETTER LXXXII.

*An interesting Letter from a Gentleman, to his Friend, who had been long absent from his native Country.*

Dear Sir,

**Y**OUR long absence renders information of the situation of your family as necessary, as if you were an utter stranger to them. The occasion of this, is to give you an account of the death of Mrs. Vincent, whose departure out of this life, I know not whether a man of your philosophy will call unfortunate or not, since it was attended with some circumstances as much to be desired as to be lamented. She was her whole life happy in an uninterrupted health, and was always honoured for an evenness of temper, and greatness of mind. On the 10th. instant, that lady was taken with

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an indisposition which confined her to her chamber, but was such as was too slight to make her take a sick bed, and yet too grievous to admit of any satisfaction in being out of it. It is notoriously known, that some years ago Mr. Poole, one of the most considerable surgeons in London, was desperately in love with this lady: Her quality placed her above any application to her on the account of his passion; but as a woman always has some regard to the person whom she believes to be her real admirer, she now took it in her head (upon advice of her physicians to lose some of her blood) to send for Mr. Poole on that occasion. I happened to be there at that time, and my near relation gave me the privilege to be present. As soon as her arm was stripped bare, and he began to press it, in order to raise the vein, his colour changed, and I observed him seized with a sudden tremor, which made me take the liberty to speak of it to my cousin with some apprehension: She smiled, and said, she knew Mr. Poole had no inclination to do her injury. He seemed to recover himself, and, smiling also, proceeded in his work. Immediately after the operation, he cried out, that he was the most unfortunate of all men, for that he had opened an artery instead of a vein. It is as impossible to express the artist's distraction, as the patient's composure. I will not dwell on little circumstances, but go on to inform you, that within three days time it was thought necessary to take off her arm. She was so far from using Mr. Poole, as it would be natural for one of a lower spirit to treat him, that she would not let him be absent from any consultation about her present condition; and on every occasion, asked whether he was satisfied in the measure that was taken about her? Before this last operation, she ordered her will to be drawn, and, after having been about a quarter of an hour alone, she bid the surgeons, of whom poor Mr. Poole was one, go on in their work. I know not how to give you the terms of art, but there appeared such symptoms after the amputation of her arm, that it was visible she could not live above four and twenty hours. Her behaviour was so magnanimous

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throughout this whole affair, that I was particularly curious of taking notice of what passed, as her fate approached nearer and nearer, and took notes of what she said to all about her, particularly word for word what she spoke to Mr. Poole, which was as follows ;

“ Sir, you give me an inexpressible sorrow for the  
 “ anguish with which I see you overwhelmed. I am  
 “ removed to all intents and purposes from the interests  
 “ of human life, therefore I am to begin to think like  
 “ one wholly unconcerned in it. I do not consider you  
 “ as one by whose error I have lost my life; no, you  
 “ are my benefactor, as you have hastened my entrance  
 “ into a happy immortality. This is my sense of this  
 “ accident; but the world, in which you live, may  
 “ have thoughts of it to your disadvantage. I have  
 “ therefore taken care to provide for you in my will,  
 “ and have placed you above what you have to fear  
 “ from their ill-nature. ”

While this excellent woman spoke these words, Mr. Poole looked as if he received a condemnation to die, instead of a pension for his life. Mrs. Vincent lived till eight of the clock the next night, and tho' she must have laboured under the most exquisite torments, she possessed her mind with so wonderful a patience, that one may rather say she ceased to breathe than she died at that hour. You, who had not the happiness to be personally known to this lady, have nothing but to rejoice in the honour you had of being related to so great merit; but we, who have lost her conversation, cannot so easily resign our own happiness by reflection upon hers. I am, Sir,

Your affectionate Kinsman,

And most obedient Servant.

### LETTER LXXXIII.

*The Earl of Stafford to his Son, just before his Lordship's Execution.*

*My dearest Will,*

THESE are the last lines that you are to receive from a father that tenderly loves you. I wish there



there was a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and will guide and protect you in all your ways; to whose infinire goodness I bequeath you; and therefore be not discouraged, but serve him and trust in him, and he will preserve and prosper you in all things. Be sure you give all respects to my wife, who hath ever had a great love unto you, and therefore it will be well becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear unto you: For this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself: Therefore your care and affection to them must be the very same that you are to have of yourself; and the like regard must you have to your youngest sister; for indeed you owe it her also, both for her father's and mother's sake. Sweet Will, be careful to take the advice of those friends, who are, by me, desired to advise you for your education. Serve God diligently, morning and evening, and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instructions of those friends I leave with you, and diligently follow their counsel. For, till you come by time to have experience in the world, it will be far more safe to trust to their judgment than your own. Lose not the time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends for the rest of your life. And that this may be the better effected, attend thereto with patience, and be sure to correct and restrain yourself from anger. Suffer not sorrow to cast you down, but with chearfulness and good courage go on the race you have to run in all sobriety and truth. Be sure with an hallowed care to have respect to all the commandments of God, and give not yourself to neglect them in the least thing, lest, by degrees, you come to forget them in the greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform

them joyfully than pensively; for God loves a chearful giver. For your religion, let it be directed according to that which shall be taught by those who are in God's church, the proper teachers thereof, rather than that you either fancy one to yourself, or be led by men that are singular in their own opinion, and delight to go in ways of their own finding out: For you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other. The king, I trust, will deal graciously with you; restore you those honours, and that fortune, which a distempered time hath deprived you of, together with the life of your father; which I rather advise might be by a new gift and creation from himself, than by any other means, to the end you may pay the thanks to him, without having obligations to any other. Be sure to avoid, as much as you can, to enquire after those who have been sharp in their judgments towards me, and I charge you never to suffer thought of revenge to enter into your heart; but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also; and on such you may rely, and bestow much of your conversation amongst them. And God Almighty, of his infinite goodness, bless you and your children's children; and his same goodness bless your sisters in like manner; perfect you in every good work, and give you right understanding in all things. Amen.

Your most loving Father,

T. WENTWORTH.

#### L E T T E R LXXXIV.

*A Letter from Bishop Atterbury to his Son Obadiah, at Christchurch College, in Oxford.*

*(Containing some useful Hints in regard to writing Letters.)*

Dear Obby,

**I** Thank you for your letter, because there are manifest signs in it of your endeavouring to excel yourself, and of consequence to please me. You have succeeded in both respects, and will always succeed, if you think

think it worth your while to consider what you write, and to whom, and let nothing, though of a trifling nature, pass through your pen negligently; get but the way of writing correctly and justly, time and use will teach you to write readily afterwards; not but that too much care may give a stiffness to your style, which ought in all letters, by all means, to be avoided. The turn of them should be always natural and easy, for they are an image of private and familiar conversation. I mention this with respect to the four or five first lines of yours, which have an air of poetry, and do therefore naturally resolve themselves into blank verses. I send you your letter again, that yourself may now make the same observation. But you took the hint of that thought from a poem, and it is no wonder, therefore, that you heightened the phrase a little when you were expressing it. The rest is as it should be; and particularly there is an air of duty and sincerity, which, if it comes from your heart, is the most acceptable present you can make me. With these good qualities an incorrect letter would please me, and without them the finest thoughts and language will make no lasting impression on me. The great Being says, you know——‘My son, give me thy heart,’ implying, that without it all other gifts signify nothing. Let me conjure you, therefore, never to say any thing, either in a letter, or common conversation, that you do not think; but always to let your mind and words go together on the most trivial occasions. Shelter not the least degree of insincerity under the notion of a compliment, which, as far as it deserves to be practised by a man of probity, is only the most civil and obliging way of saying what you really mean; and whoever employs it otherwise, throws away truth for breeding: I need not tell you how little his character gets by such an exchange.

I say not this as if I suspected that in any part of your letter you intended to write what was proper, without any regard to what was true; for I am resolved to believe that you were in earnest from the beginning to the end of it, as much as I am, when I tell you that I am,

Your loving Father, &c.



## LETTER LXXXV.

*From Dean SWIFT to Mr. POPE. On his Affection for that Poet, and his own infirm Condition.*

**I**T is some time since I dined at the bishop of Derry's where Mr. secretary Cary told me with great concern, that you were taken very ill. I have heard nothing since, only I have continued in great pain of mind: Yet for my own sake and the world's more than for yours; because I well know how little you value life, both as a philosopher and a christian; particularly the latter, wherein hardly one in a million of us heretics can equal you. If you are well recovered, you ought to be reproached for not putting me especially out of pain, who could not bear the loss of you; although we must be for ever distant as much as if I were in the grave, for which my years and continual indisposition are preparing me every season. I have staid too long from pressing you to give me some ease by an account of your health; pray do not use me so ill any more. I look upon you as an estate from which I receive my best annual rents, although I am never to see it. Mr. Tickel was at the same meeting, under the same real concern; and so were a hundred others of this town, who had never seen you.

I have nobody now left but you: Pray be so kind to outlive me, and then die as soon as you please, but without pain; and let us meet in a better place, if my religion will permit, but rather my virtue although much unequal to yours. Pray let my lord Bathurst know how much I love him; I still insist on his remembering me, although he is too much in the world to honour an absent friend with his letters. My state of health is not to boast of; my giddiness is more or less too constant; I sleep ill, and have a poor appetite I can as easily write a poem in the Chinese language as my own; I am as fit for matrimony as invention; and yet I have daily schemes for innumerable essays in prose, and proceed sometimes to no less than half a dozen lines,

lines, which the next morning become waste paper. What vexes me most is, that my female friends, who could bear me very well a dozen years ago, have now forsaken me, although I am not so old in proportion to them, as I formerly was: Which I can prove by arithmetic; for then I was double their age, which now I am not.

Farewel, my dearest friend! ever, and upon every account that can create friendship and esteem.

I am, your most obedient,

Humble Servant.

## LETTER LXXXVI.

*Mr. POPE to Dean SWIFT.*

*Dearest Sir,*

*May 17, 1739.*

**E**VERY time I see your hand, it is the greatest satisfaction that any writing can give me; and I am in proportion grieved to find that several of my letters to testify it to you, miscarry, and you ask me the same questions again; which I proluxly have answered before. Your last, which was delivered me by Mr. Swift, inquires where and how is lord Bolingbroke? who in a paragraph in my last under his own hand, gave you an account of himself; and I employed almost a whole letter upon his affairs afterwards. He has sold Dawley for twenty-six thousand pounds, much to his own satisfaction. His plan of life is now a very agreeable one, in the finest country of France, divided between study and exercise; for he still reads or writes five or six hours a day, and hunts generally twice a week. He has the whole forest of Fontainebleau at his command, with the king's stables, dogs, &c. his lady's son-in-law being governor of that place. She resides most part of the year with my lord at a large house they have hired, and the rest with her daughter, who is an abbess of a royal convent in the neighbourhood. I never saw him in stronger health, or in a better humour with his friends, or more indifferent and dispassionate as to his enemies. We often commemorated you during the five months we lived together at Twickenham. At which place

place could I see you again, as I may hope to see him, I should envy no country in the world; and I think not Dublin only, but France and Italy not worth visiting once in my life.—The mention of travelling introduces your old acquaintance Mr. Jervas, who went to Rome and Naples purely in search of health. An asthma has reduced his body, but his spirit retains all its vigour; and he is returned declaring life itself not worth a day's journey, at the expence of parting with one's friends.—Mr. Lewis every day remembers you. I lie at his house in town. Dr. Arbuthnot's daughter does not degenerate from the humour and goodness of her father. I love her much. She is like Gay, very idle, very ingenious, and inflexibly honest. Mrs. Patty Blount is one of the most considerate and mindful women in the world towards others; the least so with regard to herself. She speaks of you constantly. I scarce know two more women worth naming to you; the rest of the ladies, run after music and play at cards. I always make your compliments to lord Oxford and lord Masham, when I see them. I see John Barber seldom; but always find him proud of some letter from you. I did my best with him in behalf of one of your friends, and spoke to Mr. Lytleton for the other, who was more prompt to catch than I to give fire, and flew to the prince that instant, who was as pleased to please you. You ask me how I am at court. I keep my old walk, and deviate from it to no court. The Prince † shews me distinction beyond any merit or pretence on my part; and I have received a present from him of some marble heads of poets for my library, and some urns for my garden. The ministerial writers rail at me, yet I have no quarrel with their masters, nor think it of weight enough to complain of them. I am very well with all the courtiers I ever was or would be acquainted with, at least they are civil to me, which is all I ask from courtiers, and all a wise man will expect from them. The honest

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† *The late Frederick Prince of Wales.*



duchess of Marlborough makes great court to me, but I am too old for her mind and body; yet I cultivate some young people's friendship, because they may be honest men; whereas the old ones, experience shews too often, not to be so. I have dropped ten where I have taken up one, and hope to play the better with fewer in my hand. There is a lord Cranbury, a lord Palworth, a Mr. Murray, and one or two more, with whom I would never fear to hold out against all the corruption of the world.

Having nothing to tell you of my poetry, I come to what is now my chief care, my health and amusement; The first is better as to head-achs; worse as to weakness and nerves. The changes of weather affect me much, otherwise I want not spirits, except when indigestions prevail. The mornings are my life; in the evenings I am not dead indeed, but asleep, and am stupid enough. I love reading still better than conversation; but my eyes fail, and at the hours when most people indulge in company, I am tired, and find the labour of the past day sufficient to weigh me down. So I hide myself in bed as a bird in his nest, much about the same time, and rise and chirp the earlier the next morning. I often vary the scene (indeed at every friend's call) from London to Twickenham; or the contrary, to receive them or be received by them. Lord Bathurst is still my constant friend and yours, but his country-seat is now always in Gloucestershire, not in this neighbourhood. Mr. Pulteney has no country seat, and in town I see him seldom, but he always asks of you. In the summer I generally ramble for a month to lord Cobham's, the bath, or elsewhere. In all those rambles my mind is full of the images of you and poor Gay; with whom I travelled so delightfully two summers. Why cannot I cross the sea? The unhappiest malady I have to complain of, the unhappiest accident of my whole life, is that weakness of the breast, which makes the physicians of opinion that a strong vomit would kill me. I have never taken one, nor had a natural motion that way in fifteen years. I went some years ago with lord Peterborough

borough about ten leagues to sea, purely to try if I could sail without sea-sickness, and with no other view than to make yourself and lord Bolingbroke a visit before I died. But the experiment, though almost all the way near the coast, had almost ended all my views at once. Well, then I must submit to live at the distance which fortune has set us at; but my memory, my affection, my esteem are inseparable from you, and will, my dear friend, be for ever yours.

A. P.

## LETTER LXXXVII.

*A Letter to Miss W—, advising her to take care of her House, &c.*

**A**S you are a tenant at will in a very handsome genteel house, and are now capable of furnishing it in the politest manner, ruling it by the strictest maxims of œconomy and decorum, permit a friend to give a few cursory hints in an affair of so much importance.

Your building is composed of some of the finest materials I ever saw, and is so much the more liable to discover any flaw or spot that may accidentally touch it.——'Tis erected of a proper height, a just size reared on a regular plan, and finished with the most accurate proportion.——On the top stands an eminent turret, furnished with a room of a globular form, which I observe has two crystal windows in the front; these are so constructed as to be exceeding useful, as they command an extensive prospect, and, if always kept clean and bright, will prove a very great ornament to the house. I advise you not to look through them at every object that passes by; be sure to shut them soon at night, and you may open them as early as you please in the morning.——On each side I discover a small portal to receive company; take care they don't always stand open, for then you will be crowded with visitors, and perhaps with many such as you will not like; let them never be shut against the instructing parent, the advising friend, or the supplicating orphan.——I took notice of one gate in the front, at which all your company goes out; let that generally be barred close;

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be cautious what visitors you let out publickly, lest any of ill characters be seen coming from it, you draw a scandal upon your house : It will be necessary therefore to lay a strict injunction of vigilance on your two porters, who stand sentinels in liveries of the deepest scarlet, just without the ivory pallisades.——I have seen some people paint the two pannels, just below the windows ; but I would advise you to the contrary, for your natural colours far exceed all the decorations of art.——This part of the edifice is supported by a pillar of Corinthian marble, whose base is ornamented with two alabaster semi-globes, over which is generally drawn a fine lawn curtain of admirable needle-work.

Beneath is the great hall, in which you have a small closet of exquisite workmanship ; this, I suppose, is the place of your secret retirement, open to none but yourself, or some faithful intimate friend.——I advise you to keep this always clean, furnish it well, make it a little library of the best practical authors, and visit it frequently, especially when you return home from church, or leave a circle of acquaintance, which you have met at the tea-table : Let the outside of the hall not appear like an hearse hung round with escutcheons, nor like a coach of state, bedaubed with gilt and colouring ; but let it be plain, neat and clean, to convince the world that 'tis kept more for use than ornament.

You are sensible, miss, time effaces the beauty and demolishes the strength of the noblest structure, and therefore will not be surpris'd to find your little tenement subject to the same change : Doubtless, it has often wanted repairs, though you have lived in it no longer, which are plain intimations that the house will one day fall.——You may soon be turned out——the landlord may give you warning, or may not——this is all uncertain—be ever ready to go when called upon, and then you will not be afraid to leave it at the shortest notice.——One thing I would observe too, is, that when you quit the house, no other tenant will inhabit it, but 'twill lie waste and in ruins ; yet the proprietor will some time or other rebuild it for your



reception in a more durable manner, with the same materials, but so refined and modified, that it will be liable to no accident or decay; and as it is absolutely necessary that your habitation be new reared in some other place, I heartily wish it may be a finer country, under a milder climate, and well sheltered from all storms; then will your situation be happy and honourable, and your lease never expire.

Yours, &c.

### LETTER LXXXVIII.

*From a Gentleman to his Friend, on Happiness.*

Dear Sir,

**I**T seems to be the fate of man to seek all his consolations in futurity. The time present is very seldom able to fill desire or imagination with immediate enjoyment, and we are therefore forced to supply the deficiencies by recollection or anticipation.

Every one so often experiences the fallaciousness of hope, and the inconveniences of teaching himself to expect what a thousand accidents may preclude, that, when time has abated the confidence with which youth rushes out to take possession of the world, we naturally endeavour, or wish at least, to find entertainment in the review of life, and to repose upon real facts, and certain experience.

But so full is the world of calamity, that every source of pleasure is polluted, and tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters and afflictions, that we shrink from the remembrance of them; dread their intrusion on our minds, and fly from them to company and diversion.

No man that has past the middle point of life, can sit down to feast upon the pleasures of youth, without finding the banquet imbittered by the cup of sorrow. Many days of harmless frolic, and many nights of honest festivity will recur; he may revive the memory of many lucky accidents, or pleasing extravagances; or, if he has engaged in scenes of action, and acquainted with

with affairs of difficulty and vicissitudes of fortune; may enjoy the nobler pleasure of looking back upon distress firmly supported, upon danger resolutely encountered, and upon oppression artfully defeated. *Aeneas* very properly comforts his companions, when, after the horrors of a storm, they have landed on an unknown and desolate country, with the hope that their miseries, will at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of reflection on evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice or guilt.

But this kind of felicity is always abated by the reflection, that they with whom we should be most pleased to share it, are now in the grave. A few years make such havock amongst the human race, that we soon see ourselves deprived of those with whom we entered the world. The man of enterprize, when he has recounted his adventures, is forced, at the close of the narration, to pay a sigh to the memory of those who contributed to his success; and he that has spent his life among the gayer part of mankind, has quickly his remembrance stored with the remarks and repartees of wits, whose sprightliness and merriment are now lost in perpetual silence. The trader, whose industry has supplied the want of inheritance, when he sits down to enjoy his fortune, repines in solitary plenty, and laments the absence of those companions with whom he had planned out amusements for his latter years; and the scholar whose merit, after a long series of efforts, raises him from obscurity, looks round in vain from his exalted state, for his old friends, to be witnesses of his long-fought for affluence, and to partake of his bounty.

Such is the imperfection of all human happiness; and every period of life is obliged to borrow its enjoyments from the time to come. In youth we have nothing past to entertain us; and in age we derive nothing from the retrospect but fruitless sorrow. The loss of our friends and companions impresses hourly upon us the necessity of our own departure. We find that all our schemes are

quickly at an end, and that we must lie down in the grave with the forgotten multitude of former ages, and yield our places to others, who, like us, shall be driven a while by hope or fear about the surface of the earth, and then, like us, be lost in the shade of death.

Beyond this termination of our corporeal existence, we are therefore obliged to extend our hopes, and every man indulges his imagination with something which is not to happen till he has lost the power of perceiving it. Some amuse themselves with entails and settlements, provide for the increase and perpetuation of families and honours, and contrive to obviate the dissipation of fortunes, which it has been the whole business of their lives to accumulate. Others more refined and exalted, congratulate their own hearts upon the future extent of their reputation, the lasting fame of their performances, the reverence of distant nations, and the gratitude of unprejudiced posterity.

It is not, therefore, from this world that any ray of comfort can proceed to cheer the gloom of the last hour, But futurity has still its prospects; there is yet happiness in reserve sufficient to support us under every affliction. Hope is the chief blessing of man, and that hope only is rational, of which we are certain it cannot deceive.

I am, Sir, &c.

### L E T T E R LXXXIX.

*From a Gentleman to his Friend, concerning Prejudice.*

S I R,

**I** Was lately in company with several gentlemen, and as the conversation turned upon a variety of subjects, I was much surprized to find every one prejudiced to his own favourite opinion, without being able to assign a reason why they could so hastily take upon themselves to dogmatize with so much assurance.

Among the various errors into which human nature is liable to fall, there are some which people of a true understanding are perfectly sensible of in themselves, yet either wanting a strength of resolution to break through what by long custom has become habitual,



bitual, or being of too indolent a temper to endeavour an alteration, still persist to act in contradiction to the dictates of even their own reason and judgment. What we call prejudice, or prepossession, is certainly that which stands foremost in the rank of servility. It is the great ringleader of almost all the mistakes we are guilty of, whether in the sentiments of our hearts, or the conduct of our actions. As milk is the first nourishment of the body, so prejudice is the first thing given to the mind to feed upon.—No sooner does the thinking faculty begin to shew itself, than prejudice mingles with it, and spoils its operations; whatever we are either taught, or happen of ourselves to like or dislike, we for the most part, continue to applaud or condemn to our life's end. So difficult it is to eradicate, in age, those sentiments imbibed in our youth.

It is this fatal propensity which binds, as it were, our reason in chains, and will not suffer it to look abroad, or exert any of its powers: hence are our conceptions bounded;—our notions meanly narrow;—our ideas, for the most part unjust; and our judgment shamefully led astray. The brightest rays of truth in vain shine upon our minds, when prejudice has shut our eyes against it. We are even rendered by it wholly incapable of examining any thing, and take all upon trust that it presents us. This not only makes us liable to be guilty of injustice, ill-nature, and ill-manners to others, but also insensible of what is owing to ourselves; we run with all our might from a real and substantial good, and court an empty name, a mere nothing. We mistake infamy for renown, and ruin for advantage; in short, wherever a strong prejudice prevails, all is sure to go amiss.

What I would be understood to mean, by the word prejudice, is not that liking, or disliking, which naturally arises on the sight of any new object presented to us. As, for example, we may happen to fall into the company of two persons equally deserving, and equally strangers to us, and with neither of whom we either have, or expect to have, the least concern; yet

shall we have, in spite of us, and without being able to give any reason for it, greater good wishes for the one than the other. But this is occasioned by that sympathy which nature has implanted in all created beings.

This, therefore, is what we call fancy, and very much different from prejudice, which indeed enters chiefly through the ears. When our notions of persons or things, which we of ourselves know nothing of, are guided, and our approbation, or disapprobation of them excited merely by what we are told, and which afterwards we refuse to be convinced is false, then it is that we may be said to be governed by that settled prepossession so dangerous to the world, and to our characters, interest, and happiness; for the other is light, volatile, and of little consequence.

To avoid being led away by such a dangerous error, we should take nothing upon trust, but all upon trial. Whether in the study of the arts, or in our enquiries concerning religion, politics, or any thing else, we should sit down with a determined resolution to hear impartially both sides, and to be directed by that which our reason most approves. Had not some great persons divested themselves of prejudices, we had never been favoured with all those valuable improvements in experimental philosophy made of late years in different parts of Europe. After all it is no easy matter to divest ourselves of acquired prejudices; and it is a melancholy reflection, that part of our years are spent in acquiring such fatal notions, that there is scarce time left to eradicate them.

So from the time we first begin to know,  
We live and learn, but not the wiser grow;  
But he who truth from falsehood would discern,  
Must first disrobe the mind and all unlearn;  
To dispossess the child the mortal lives,  
And death approaches ere the man arrives;  
Thus truth lies hid and ere we can explore  
The glittering gem, our fleeting life is o'er. PRIOR.

I am, Sir, your sincere Friend.

LET.

## LETTER XC.

*To a Friend, describing the Happiness of rural Life.*

S I R

**B**EFORE my departure from London, I contracted the fondest attachment to that scene of noise and variety; but since I sat down in this sweet retirement, the overflowings of my heart in thankfulness and praise to my Creator have never ceased; my tongue has had no other theme but his wonders; nor have I rested for the wish of leading others to share the pleasures with me.

Here, sir, freed from every embarrassment of form, and every concern of business, I rise healthful, sit down at ease, and trace the strokes of nature's pencil, till the sense aches to comprehend them. The teasing calls of clients, the insufferable folly of unmeaning visitants are over; and, I hope, will never return. I am waked by the fierce rays breaking in at the eastern window to see the rising sun, the noblest object in the world: And after the gentle pleasures of the day, retire at eight to my turf seat, recline against the leaning oak that points full west, and fix my eyes upon the parting luminary, now a few minutes high, view his even progress to the horizon, and see him cut the verge of that great circle; then follow him descending till less and less remains, and say, with an involuntary sigh, farewell, when the last spot of fire is sunk beneath the plain.

Then glows the scene which painters have copied faintly: The purple cloud, the golden edge, the flaming lustre, in the just point where the great globe of fire descended, and thence the change that, through innumerable tincts, colours the whole extent of that vast quarter; the different shades from the resemblance of a town on fire, to the light amber hue that loses its faint glare upon the distant mountain.

The seasons, as they change, will bring variety enough, and every period will be crouded with its peculiar pleasure: But, of all others, this, the youth of the just ripening year, carries delight in every object,  
and



and in every instance. To trace the first buds of the leafy spring, to see the hawthorn swell with its vernal treasures; the rough elm next burst into floods of verdure, the yellow oak then thrust out its vast bud; and, last, the slow ash push its winged leaves to fill the scene of beauty!—These are the objects every hedge affords, and every field its humbler elegancies. To mark the opening of the lively daisy, to see the yellow crowfoot spread its gilded coat over whole acres of the higher grounds, or trace the blushing lady's-mock that fill its thick tufts, the lower! To follow in the hedge the wild herbs as they spring, and mark their wonderful and various forms; the hyacinth bending its naked stalk with fragrance; the arum shrouded in his leafy tabernacle, and the young fruit in every opening flower! How various in their several forms, and how amazing in the whole!

Full of these wonders and these charms, this lusty health and springed vigor in mild natures, how sweet the change to look into the quarters made by art, there to indulge that

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Retired leisure,  
That in trim gardens takes its pleasure!

And as one treads the smooth pavement of the gravel, or velvet carpet of the grass-walk, to watch the produce of luxuriant culture, day brings after day new transports; flower opens after flower, and every morning discloses some new beauty, dearer to the possessor, because his own toil helped its colours.

How ravishing to tread the smooth alley, separating one painted border from another! To trace the progress of the full anemones, or watch the colours of the painted tulip! To follow in the former kinds, the violet, the crimson and the purple, whose colours singly recommend them to the admiration; and, when the eye has been feasted whole days with these, to see the peacock spread his double leaves, varying his ruby with the emerald, to admire the blushing lustre of the rose, or trace the changes of the ever new camellion! with what amazing satisfaction!

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Thence to another quarter glowing with the vivid tulips, to view with distinguishing and raptured eye, the mixed tincts separated by the strongest lines, no one intrenching on the other's boundaries; to read them opening, and to see them fade, preserving still the same clear character! To count the colours in the varied marquetrine; to view the clouds that paint the wanton jasper, elegant without regularity, and glorious in confusion; to mark the stains of the morillon, or see the sapphire of the sky mimicked in the round bottom of the painted persian; The delight is not, nor can be known, but to the few, whose innocent leisure has employed some hours in the sweet study.

My paintings are from nature; from what I see before me as I write to you. My own field, and my hedges, give the originals, of my heart-felt descriptions; and my little gardens, thanks to the friendly hands that have supplied, furnishes the beauties I have celebrated: My heart joins the great chorus with sincerity, relating only what it feels.

Thus pass the hours of one who wishes every man to rival him in satisfaction. Believe me, there is something in these soft delights that surpasseth all the sensualists call pleasure. Quiet and health accompany every step; and the path is open to every virtue. Happy shall I account myself even in this labour of writing, which, indeed, has taken from me some hours of these amusements, if, among all who read, I may but make one convert: I shall, I am assured, have then done good to him and to the world. This is the life of innocence, and that the sole path to every act in virtue.

I am, &c.

#### LETTER XCI.

*From Sir Thomas Fitzosborne, on the Death of his Father,  
to his Friend Euphronius.*

S I R,

IF you received the first account of my loss from other hands than mine, you must impute it to the dejection of mind into which that accident threw me.

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The blow, indeed, fell with too much severity, to leave me capable of recollecting myself enough to write to you immediately ; as there cannot, perhaps, be a greater shock to a breast of any sensibility, than to see its earliest and most valuable connections irreparably broken, than to find itself for ever torn from the first and most endeared object of its highest veneration. At least, the affection and esteem I bore to that excellent parent, were founded upon so many and such uncommon motives, that his death has given me occasion to lament not only a most tender father but a most valuable friend.

That I can no longer enjoy the benefit of his animating example, is one among the many aggravating circumstances of my affliction. There is nothing, in truth, puts us so much upon our guard, as to act under the constant inspection of one whose virtues, as well as years, have rendered him venerable. Never indeed, did the dignity of goodness appear more irresistible in any man : Yet there was something at the same time so gentle in his manners, such an innocence and cheerfulness in his conversation, that he was as sure to gain affection as to inspire reverence.

It has been observed (and I think by Cowley) “ That a man in much business must either make himself a knave, or the world will make him a fool.” If there is any truth in this observation, it is not, however, without an exception. My father was early engaged in the great scenes of business, where he continued almost to his very last hour ; yet he preserved his integrity firm and unbroken, through all those powerful assaults he must necessarily have encountered in so long a course of action.

If it were justice, indeed, to his other virtues, to single out any particular one as shining with superior lustre to the rest ; I should point to his probity as the brightest part of his character. But the truth is, the whole tenor of his conduct was one uniform exercise of every moral quality that can adorn and exalt human nature. To defend the injured, to relieve the indigent, to protect



protect the distressed, was the chief end and aim of all his endeavours; and his principal motive for engaging and persevering in his profession was, to enable himself more abundantly to gratify so glorious an ambition.

No man had a higher relish of the pleasures of retired and contemplative life; as none was more qualified to enter into those calm scenes with greater ease and dignity. He had nothing to make him desirous of flying from the reflections of his own mind; nor any passions which his moderate patrimony would not have been more than sufficient to have gratified. But to live for himself only, was not consistent with his generous and enlarged sentiments. It was a spirit of benevolence that led him into the active scenes of the world; which upon any other principle he would either never have entered, or soon have renounced. And it was that godlike spirit, which conducted and supported him through his useful progress, to the honour and interest of his family and friends, and to the benefit of every creature, that could possibly be comprehended within the extensive circle of his beneficence.

I well know, my dear Euphronius, the high regard you pay to every character of merit in general, and the esteem in which you held this most valuable man in particular. I am sure, therefore, you would not forgive me were I to make any apology for leaving with you this private monument of my veneration for a parent, whose least and lowest claim to my gratitude and esteem is, that I am indebted to him for my birth.

I am, Sir, your faithful Friend.

#### L E T T E R X C I I.

*To Lord Treasurer Oxford, on the Death of his Daughter, the Marchioness of Caermarthen, by Dean Swift.*

*My Lord,*

**Y**OUR lordship is the person in the world to whom every body ought to be silent upon such an occasion as this, which is only to be supported by the greatest wisdom and strength of mind; wherein, God knows, the wisest and best of us, who would presume to offer their

their thoughts, are far your inferiors. It is true, indeed, that a great misfortune is apt to weaken the mind, and disturb the understanding. This, indeed, might be some pretence to us to administer our consolations, if we had been wholly strangers to the person gone. But, my lord, whoever had the honour to know her, wants a comforter as much as your lordship; because, though their loss is not so great, yet they have not the same firmness and prudence to support the want of a friend, a patroness, a benefactor, as you have to support that of a daughter. My lord, both religion and reason forbid me to have the least concern for that lady's death, upon her own account; and he must be an ill christian, or a perfect stranger to her virtues, who would not wish himself, with all submission to God Almighty's will, in her condition. But your lordship who hath lost such a daughter, and we who have lost such a friend, and the world, which hath lost such an example, have, in our several degrees, greater cause to lament, than perhaps, was ever given by any private person before. For, my lord, I have sat down to think of every amiable quality that could enter into the composition of a lady, and could not single out one, which she did not possess in as high a perfection as human nature is capable of. But as to your lordship's own particular, as it is an inconceivable misfortune to have lost such a daughter, so it is a possession which few can boast of, to have had such a daughter. I have often said to your lordship, that I never knew any one, by many degrees, so happy in their domestics as you; and I affirm you are so still, though not by so many degrees: From whence it is very obvious, that your lordship should reflect upon what you have left, and not upon what you have lost.

To say the truth, my lord, you began to be too happy for a mortal; much more happy than is usual with the dispensations of providence long to continue. You have been the great instrument of preserving your country from foreign and domestic ruin: You have had the felicity of establishing your family in the greatest lustre, without any obligation to the bounty of your prince, or  
any

any industry of your own: You have triumphed over the violence and treachery of your enemies, by your courage and abilities; and, by the steadiness of your temper, over the inconstancy and caprice of your friends. Perhaps your lordship has felt too much complacency within yourself, upon this universal success: And God Almighty, who would not disappoint your endeavours for the public, thought fit to punish you with a domestic loss, where he knew your heart was most exposed; and, at the same time, has fulfilled his own wise purposes, by rewarding, in a better life, that excellent creature he has taken from you.

I know not, my lord, why I write this to you, nor hardly what I am writing. I am sure it is not from any compliance with form; it is not from thinking that I can give your lordship any ease. I think it was an impulse upon me that I should say something: And whether I shall send you what I have written, I am yet in doubt, &c.

### LETTER XCIII.

*From a Lady who had formerly kept a Boarding School, to another of the same Profession, on Female Education.*

*Madam,*

I Received your letter, containing the following request, viz. What are the most proper methods to be used in conducting the education of young ladies, so as to avoid extravagance on the one hand, and meanness on the other? This is a very important question, and perhaps above my poor abilities to answer. However, as I have had many years experience in female education, I shall tell you my thoughts on the subject with the greatest freedom.

It is the misfortune of the present age, that almost all ranks of people are so much infatuated as to strive who shall out do one another in extravagance, and the daughter of an ordinary tradesman can scarce be distinguished from a lady of quality. If we enquire into the causes from which those effects flow, we will find that they are partly owing to the conduct of the mo-



thers, and partly to those intrusted with their education. I shall mention a few things concerning both, and leave you to judge of the propriety.

Mothers should on every occasion teach their daughters, that it is a duty incumbent on them not to have aspiring views beyond that station in which Providence has placed them. That humble unaffected modesty in a stuff gown, will be preferred by every sensible person before either silks or Brussels lace. That it is a greater accomplishment for a tradesman's daughter to wash a floor than to dance on it; and much more useful to be able to dress a joint of meat, than point out the particular merits of an actress, and applaud or condemn a song. But the keepers of boarding-schools are still more culpable than parents. No sooner is miss placed in one of those seminaries than she is taught to consider herself a young lady, and even honoured with the high appellation. Thus the seeds of vanity are sown in the first rudiments of learning, and continues to operate on the conduct as she advances in years.

—" It grows with her growth, and strengthens  
" with her strength." POPE.

It is almost impossible for those who are any way acquainted with human nature, to imagine that the girl who is taught to consider herself as a lady, can ever be a proper wife for a tradesman, and common sense teacheth her that she has not any thing greater to expect.

But there is something still worse. She is not only unfit to be the wife of an honest industrious tradesman, but she often occasions his ruin. She expects to be supported in the same extravagant manner as at the boarding-school, dissipation takes place of prudence, public diversions are more attended to than domestic duties, and the unhappy husband, to enjoy peace, is often obliged to leave his business, that his lady may be honoured with his company. The fatal effects of such extravagance are soon felt, and the woman who formerly considered herself as a lady, finds, by woeful experience, that she had assumed an improper name.

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The best, nay the only way to educate their children, consistent with their own station in life, is on all occasions to teach them not to expect more than their birth entitles them to. It would likewise be very beneficial to the nation, if those women, who keep boarding-schools, were to instruct the girls in useful employments, rather than in such useless arts as cannot be of any real benefit to them in the world.

## L E T T E R XCIV.

*From Mr. PORE to a Lady, on the Separation of Friends, and the Satisfaction of Integrity and Virtue.*

THE weather is too fine for any one that loves the country to leave it at this season; when every smile of the sun, like the smile of a coy lady, is as dear as it is uncommon; and I am so much in the taste of rural pleasures, I had rather see the sun than any thing he can shew me, except yourself. I despise every fine thing in town, not excepting your new gown, till I see you dressed in it, which, by the way, I don't like the better for the red; the leaves, I think, are very pretty. I am growing fit, I hope, for a better world, of which the light of the sun is but a shadow: For I doubt not but God's works here are what comes nearest to his works there; and that a true relish of the beauties of nature is the most easy preparation and gentlest transition to an enjoyment of those of Heaven: As, on the contrary, a true town-life of hurry, confusion, noise, slander and dissention, is a sort of apprenticeship to Hell and its furies. I am endeavouring to put my mind into as quiet a situation as I can, to be ready to receive that stroke which I believe is coming upon me, and have fully resigned myself to yield to it. The separation of my soul and body, is what I could think of with less pain; for I am very sure he that made it will take care of it, and in whatever state he pleases it shall be, that state must be right: But I cannot think without tears of being separated from my friends, when their condition is so doubtful, that they may want even such assistance as mine. Sure it is more merciful to take from

us after death all memory of what we loved or pursued here ; for else what a torment would it be to a spirit, still to love those creatures it is quite divided from ? Unless we suppose, that, in a more exalted life, all that we esteemed in this imperfect state will effect us no more than what we loved in our infancy concerns us now.

This is an odd way of writing to a lady, and I am sensible would throw me under a great deal of ridicule, were you to shew this letter among your acquaintance. But perhaps you may not yourself be quite a stranger to this way of thinking, I heartily wish your life may be so long and so happy, as never to let you think quite so far as I am now led to do ; but to think a little towards it, is what will make you the happier and the easier at all times.

There are no pleasures or amusements that I don't wish you ; and therefore 'tis no small grief to me, that I shall for the future be less able to partake with you in them. But let fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence ; I despise from my heart whoever parts with the first, and I pity from my soul whoever quits the latter.

#### L E T T E R XCV.

*From an Uncle to his Nephew on the pernicious Habit of Drinking to Excess.*

*Dear Nephew.*

**W**HEN I consider your age, inexperience, and situation, and how often you will, unavoidably, be lead into company, I think I cannot employ a vacant hour better than in laying before you a few thoughts on the detestable practice of drinking to excess ; and I enter on this business the more chearfully, because, I am confident you have hitherto been careful to follow my advice.

There is no vice carries a greater shame and odium in it than drunkenness. There is no spectacle we behold with greater aversion and contempt. It sinks a man infinitely below the beasts that perish.—The brutes are guilty



guilty of no excess—this is the prerogative of man. This shameful vice throws the mind into universal confusion and uproar—lays the understanding and reason in sad and deplorable ruins—effaces every thing that can be called the image of God—extinguishes reason and inflames the passions—dethrones the judgment and exalts our worst desires into its place. The world has not in it a more contemptible sight than a rational creature in this condition. A famous republic of old, used to make their slaves drunk, and expose them in that condition to their children, that, by seeing their ridiculous actions, hearing their ridiculous expressions, and beholding that deplorable alienation of reason which this vice occasions, they might be effectually deterred from it. They thought, says an useful writer, that, were they to apply wholly to the reason of their youths, it might prove to little purpose, as the force of the arguments, which they now employed, might not be sufficiently apprehended, or the impression might soon be effaced: But when they made them frequently eye-witnesses of all the madness and absurdities; and at length of the perfect senselessness which the immoderate draught occasioned, the idea of the vile change would be so fixed in the minds of its beholders, as to render them utterly averse from its cause.

And may we not justly conclude it to be from hence, that the offspring of the persons, who are accustomed thus to disguise themselves, often prove remarkably sober. They avoid in their riper years their parent's crime, from that detestation of it which they contracted in their earlier. As to most other vices, their debasing circumstances are not fully known to us, till we have attained a maturity of age; nor can be then, till they have been duly attended to: But in our very childhood, at our first beholding the effects of drunkenness, we are stricken with astonishment, that a rational being should be thus changed—should be induced to make himself the object of scorn and contempt. And indeed we must hold the man in the utmost contempt, whom we hear and see in his progress to excess; at first,

teazing you with his contentiousness and impertinence—mistaking your meaning and hardly knowing his own—then, faltering in his speech—unable to get through an entire sentence—his hands trembling—his eyes swimming—his legs too feeble to support him; 'till at length you only know the human creature by his shape.

I cannot but add, that, were a person of sense to have a just notion of all the silly things he says or does, of the wretched appearance he makes in a drunken fit, he could not want a more powerful argument against repeating the crime.

But, as none of us are inclined to think ill of ourselves, we none of us will know how far our vices expose us: We allow them excuses which they meet not with from any but ourselves.

This is the case of all; It is particularly so with drunkards: Many of whom their shame would undoubtedly reform, could they be brought to conceive how much they do of which they ought to be ashamed.

Nor is it improbable that it is this very consideration, how much drunkenness contributes to make a man the contempt of his wife, his children, his servants, of all sober spectators, which hath proved the cause that it hath never been the reigning vice of any people possessed of refinement of manners. Nay, drunkenness has only prevailed among the savage and uncivilized, among those of ruder understandings and less delicacy of sentiment. Crimes, as there are in men, there must be in all nations; but the more civilized have perceived drunkenness to be such an offence against common decency, such a prostitution of one's self to the ridicule and scoffs of the meanest, that, in whatever else they might transgress, they would not do it in this particular; but leave a vice of such a degrading nature to the wild and uncultivated—to the stupid and undistinguishing part of mankind—to those who had no notion of propriety of character, and decency of conduct. How late this vice became the reproach of our countrymen we find in Camden's annals. Under the year 1581 he has this observation: 'The English, who hitherto had,  
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of all the northern nations, shewn themselves the least addicted to immoderate drinking, and been commended for their sobriety, first learned, in these wars in the Netherlands, to swallow a large quantity of intoxicating liquor, and to destroy their own health by drinking that of others.'

There is hardly any vice which entails more complicated miseries upon the unhappy wretch that is a slave to it than drunkenness. It gradually undermines the strength and vigor both of body and mind. We every day see the most deplorable effects of this most shameful vice in the ruined health, constitution, and fortune of vast numbers of our fellow-creatures. How many ingenious and industrious persons has this rendered useless and worthless! How many happy families doth this daily reduce to indigence and beggary! How many innocent sufferers doth it involve in its deplorable consequences! How many have I known who began life creditably and reputably, with a basis, on which, through industry and virtue, to rear the structure of an ample fortune, by contracting these fatal and cursed habits have ruined themselves and their families for ever! For, of all vices, there is none so incurable as this, when it is once contracted. Other vices leave us with age: This fixes its root deeper, and acquires strength and firmness with revolving years. It kindles an infernal spark which is absolutely inextinguishable.

Besides, drunkenness is an inlet to all wickedness. For, when a man has no reason to direct him, he is prepared for any enormity. It gives every species of temptation power over us, by disqualifying us for consideration, and by extinguishing in us all regard to prudence and caution.

It stimulates us to follow the rashest advice of our companions, because not allowing us to reason upon it, and incapacitating us for self-government, it of course abandons us to the guidance of those with whom we are most pleased, of those who give into all our excesses.

It certainly lays us open to the greatest crimes; because, when we are thoroughly heated by the inebriating



ating draught, we then are enamoured with what is daring and extravagant—we then aspire to bold and desperate undertakings, and that which is most licentious then carries with it the appearance of a great and glorious enterprise, adapted to a courageous and intrepid mind. Hence rapes, adulteries, murders, acts of the last inhumanity and barbarity, have been perpetrated—actions, for which, if the very thoughts of them could have entered their minds in their sober moments, they would justly have abhorred themselves. Alexander the great, at the instigation of a drunken harlot, issued from his cups with torches, and burnt Persepolis, the metropolis of the persian empire, one of the most stately and magnificent cities in the whole world.

The most fatal mischief, from which one branch of the medical profession derives its principal support, very frequently results from a state of intoxication. Young persons, when inflamed with wine, hesitate not to throw themselves, in this state of inebriaty, into the arms of the very lowest class of prostitutes, with whom all great cities swarm in the midnight hours—creatures, covered with filth, itch, and rags, putrid with disease, and devoured with vermin, whom, in their senses and sober hours, they would have regarded with the utmost detestation and horror. I am,

Your affectionate Uncle.

## LETTER XCVI.

### *On Affectation and Simplicity.*

**I**F I was asked which of all the qualities that constitute an amiable character would singly go farthest in gaining my love and admiration, I should answer, without hesitation, simplicity. I cannot suppose myself peculiar in this preference; for I have observed the general attraction of this quality, which operates even on those who are themselves most deficient in it. How comes it then to pass that an excessive desire of admiration always shews itself in affectation of some kind or other? That every one should, in proportion to the strength

strength of this desire, act in a manner which most effectually defeats the accomplishment of it, is surely a phenomenon in the moral world, not unworthy the inquiry of philosophers.

Affectation is so universally acknowledged to be disgusting, that it is among the faults which the most intimate friends cannot venture gravely to reprove in each other; for, to tell your friends that they are habitually affected, is to tell them that they are habitually disagreeable; which nobody can bear to hear. I beg leave therefore, as a general friend, without offending any one, to whisper to all those whose hearts confess that vanity has inspired them with any sort of affectation, that it never does, nor ever can succeed as a means of pleasing.

I have a thousand times wished to tell Flirtilla, that the efforts she makes to be constantly in motion, and perpetually giggling, do not pass upon me for the vivacity of youth: I see they cost her a great deal of trouble, and it gives me an irritation of nerves to look at her; so that it would have been much for her ease and mine, could I have ventured to beg that she would always in my presence give way to her natural languor and dulness, which would be far more agreeable to me.

Gloriosa, whenever a remarkable instance of generosity or goodness is mentioned, takes infinite pains, with the most pompous eloquence, to convince me that the action seems poor to the greatness of her soul—that she should think half her fortune a trifling gift to a worthy friend—that she would rather suffer the most exquisite pain herself, than see a fellow-creature, tho' a stranger to her, endure it—and that it is a nobler effort in her to refrain from the most generous actions, than it would be in the greatest miser to perform them.—I long to let her know, that the only effect these declarations produce in my mind is, a doubt, which I should otherwise never have entertained, whether she really possesses even the common portion of good-nature and benevolence.

Humanus, on the other hand, need not be so much ashamed of his tenderness and goodness of heart—which

is the only agreeable part of his character, and which all his affected roughness and insensibility cannot hide. Be content, good Humanus; you never can attain the reputation to which you aspire, of a stern unfeeling heart; we all know you are good-natured and affectionate; and it is for the sake of these qualities alone that we endure all the disgusting airs of brutality you give yourself.

Poor young Saunter, having observed that the few men of fashion and fortune who admit him into their company are gamesters and debauchees, thinks nothing more is necessary to make him appear like a man of fashion and fortune than to be thought a gamester and a debauchee. To this end he really practises some vices, and professes many more. He will entertain you for hours with boasting of ruinous betts which he never made, and riotous debauches of which he never was guilty. But nobody believes him: every body knows that the poor young man would be sober enough, if he thought it genteel; and, notwithstanding the great spirit with which he professes to despise his too indulgent father, and to wish him dead, there are strong suspicions that he is not absolutely without natural affection, and that he really does not behave ill to the good old man, except in the article of spending too much of his money. Let me persuade you, Saunter, to make an experiment, whether the world would not receive you as well with a few good qualities, as with all the bad ones you assume. If you find it does not succeed, you may more easily return to the ways of vice, than you could to those of virtue should you delay much longer, and should you ever have sense enough to perceive what a despicable animal vanity has made you.

The important airs and insolence of a rich mechanic just setting up for a gentleman, is not a more decisive mark of a low-lived man, than the over-strained humility of Superbia is of an immeasurable pride. Whilst she depreciates herself in every sentence, and affects to exalt her companions so far above her, that she will scarcely allow herself worthy to converse with them, she makes



makes them feel her proud condescension in a manner that is more offensive than the most openly assumed superiority. Her aim is, to place in the strongest point of view the advantages she has, or thinks she has over them, and then to be supposed superior in herself to all those advantages, and adorned with such humility as must heighten their respect and admiration. Poor woman! she fails in both these aims. Her affected humility renders her contemptibly ridiculous; and her real pride arms every body's self-love against her, and disposes them to undervalue those circumstances on which they see she founds her consequence.

As liars often presume so far on the politeness of the company—which forbids the flat contradiction of a matter of fact—as to utter the most palpable falsehoods; so the persons I have described presume, on the same grounds, that every one they converse with is the dupe of their affectation. A little better opinion of the sagacity of others would save both the affected and the cunning a world of unnecessary trouble. Cunning does indeed sometimes succeed in deceiving the particular person to whom it is applied; but a man characteristically artful is almost always seen through by the generality of the world. Affected gestures, manner, or sentiments in conversation are obvious to every understanding: every one joins in pronouncing them ridiculous.—One of the most affected women I ever knew, said to me once, in a tone of the utmost languor, “You know one had better be dead than be affected!”—Thus, all condemn what they expect to be admired for; and hope, against all reason and probability, to impose on the world by the same arts which they can themselves so easily discern in others, and so readily join to deride.

Whilst the vain man is painfully striving to outshine all the company, and to attract their admiration, by false wit, forced compliments, and studied graces, he must surely be mortified to observe how constantly simplicitas engages their attention; respect, and complacency, without having once thought of himself as a person

person of any consequence amongst them. Simplicius imparts his superior knowledge, when called upon, as easily and naturally as he would tell you what it is o'clock; and with the same readiness and good will informs the most ignorant, or confers with the most learned. He is as willing to receive information as to give it, and to join the company, as far as he is able, in the most trifling conversation into which they happen to fall, as in the most serious or sublime. If he disputes, it is with as much candour on the most important and interesting, as on the most insignificant subjects, and he is not less patient in hearing than in answering his antagonist. If you talk to him of himself, or his works, he accepts praise, or acknowledges defects, with equal meekness, and it is impossible to suspect him of affectation in either. We are more obliged and gratified by the plain unexaggerated expressions of his regard, than by the compliments and attentions of the most accomplished pattern of high breeding; because his benevolence and sincerity are so strongly marked in every look, word, and action, that we are convinced his civilities are offered for our sakes, not for his own; and are the natural effects of real kindness not the studied ornaments of behaviour. Every one is desirous to shew him kindness in return, which we know will be accepted just as it is meant. All are ready to pay him that deference which he does not desire, and to give him credit for more than he assumes, or even for more than he possesses. With a person ungraceful, and with manners unpolished by the world, his behaviour is always proper, easy, and respectable; as free from constraint and servility in the highest company as from haughtiness and insolence in the lowest. His dignity arises from his humility; and the sweetness, gentleness, and frankness of his manners from the real goodness and rectitude of his heart, which lies open to inspection in all the fearlessness of truth, without any need of disguise or ornament.

Where this foundation of real virtue is wanting, every art of pleasing is but the thin superficial covering

ing of deformity, which becomes the more disgusting by the pains taken to dress it in false colours. No wonder then that simplicity is so sure of attracting love and approbation, since it implies almost every other virtue. No wonder that the heart, where envy, pride, and vanity reside, will not venture to trust itself to the lips or eyes. "Dare to be what you are," is a good maxim; but it will only be put in practice by those who are what they ought to be. Every one may however rest assured, that they are generally known for what they are, and that falsehood, like Cain, has a mark set upon it by Heaven. This mark may not be discerned on a superficial view, nor by the foolish, the young, and inexperienced; but in a short course of years it will be discovered by so many eyes, that the world cannot be kept ignorant of it, and it will then be punished by the scorn it deserves.

Whoever, therefore, desires to please, to be respected and beloved, let him first give his attention to the inward state of his mind. When all is right there, outward elegancies may be easily attained, or the want of them easily excused. But if nature and the heart have not a share in dictating his behaviour, his looks, and his sentiments, he may be a fop, a dancing-master, a courtier, or a spy; but he can never be an amiable man.

### L E T T E R XCVII.

*On the Government of the Temper. By a Lady.*

*My dear Niece,*

**O**NE very great point of importance to your future happiness, my dear, is what your parents have, doubtless, been continually attentive to from your infancy, as it is impossible to undertake it too early.—I mean the due regulation of your temper. Though you are in great measure indebted to their forming hands for whatever is good in it, you are sensible, no doubt, as every human creature is, of propensities to some infirmity of temper, which it must now be your own care to correct and to subdue; otherwise the pains that have hitherto been taken with you may all become fruitless:

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and, when you are your own mistress, you may relapse into those faults, which were originally in your nature, and which will require to be diligently watched and kept under, through the whole course of your life.

If you consider, that the constant tenor of the gospel precepts is to promote love, peace, and good-will amongst men, you will not doubt that the cultivation of an amiable disposition is a great part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of an ill temper. Do not therefore think lightly of the offences you may commit, for want of a due command over it, or suppose yourself responsible for them to your fellow creatures only; but, be assured, you must give a strict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

A woman, bred up in a religious manner, placed above the reach of want and out of the way of sordid or scandalous vices, can have but few temptations to the flagrant breach of the divine laws. It particularly concerns her therefore to understand them in their full import, and to consider, how far she trespasses against them, by such actions as appear trivial, when compared with murder, adultery, and theft, but which become of very great importance, by being frequently repeated, and occurring in the daily transactions of life.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependants lies her sphere of action—the scene of almost all those tasks and trials, which must determine her character, and her fate, here, and hereafter. Reflect, for a moment, how much the happiness of her husband, children, and servants, must depend on her temper, and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from her correcting or indulging its infirmities.

Though I wish the principle of duty towards God to be your ruling motive in the exercise of every virtue,  
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yet, as human nature stands in need of all possible helps, let us not forget how essential it is to present happiness, and to the enjoyment of this life, to cultivate such a temper as is likewise indispensibly requisite to the attainment of higher felicity in the life to come. The greatest outward blessings cannot afford enjoyment to a mind ruffled and uneasy within itself. A fit of ill humour will spoil the finest entertainment, and is as real a torment as the most painful disease. Another unavoidable consequence of ill temper is the dislike and aversion of all who are witnesses to it, and, perhaps, the deep and lasting resentment of those, who suffer from its effects. We all, from social or self-love, earnestly desire the esteem and affection of our fellow-creatures; and indeed our condition makes them so necessary to us, that the wretch who has forfeited them, must feel desolate and undone, deprived of all the best enjoyments, and comforts the world can afford, and given up to his inward misery, unpitied and scorned. But this never can be the fate of a good-natured person: whatever faults he may have, they will generally be treated with lenity; he will find an advocate in every human heart; his errors will be lamented rather than abhorred; and his virtues will be viewed in the fairest point of light: His good humour, without the help of great talents or acquirements, will make his company preferable to that of the most brilliant genius, in whom this quality is wanting: In short, it is almost impossible that you can be sincerely beloved by any body, without this engaging property, whatever other excellencies you may possess; but, with it, you will scarcely fail of finding some friends and favourers, even though you should be destitute of almost every other advantage.

Perhaps you will say, "all this is very true, but our tempers are not in our power—we are made with different dispositions, and, if mine is not amiable, it is rather my unhappiness than my fault." This, my dear, is commonly said by those who will not take the trouble to correct themselves. Yet, be assured, it is a delusion, and will not avail in our justification before

him, " who knoweth whereof we are made, " and of what we are capable. It is true, we are not all equally happy in our dispositions ; but human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil. If you had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle: and, though you are so happy as to have a good one while young, do not suppose it will always continue so, if you neglect to maintain a proper command over it. Power, sickness, disappointments, or worldly cares, may corrupt and embitter the finest disposition, if they are not counteracted by reason and religion.

### L E T T E R XCVIII.

*On the Government of the Temper.* By the Same.

*My dear Niece,*

**I**T is observed, that every temper is inclined in some degree, either to passion peevishness, or obstinacy. Many are so unfortunate as to be inclined to each of the three in turn: it is necessary therefore to watch the bent of our nature, and to apply the remedies proper for the infirmity to which we are most liable. With regard to the first, it is so injurious to society, and so odious in itself, especially in the female character, that one would think shame alone would be sufficient to preserve a young woman from giving way to it; for it is unbecoming her character to be betrayed into ill behaviour by passion, as by intoxication, and she ought to be ashamed of the one, as much as of the other. Gentleness, meekness, and patience, are her peculiar distinctions, and an enraged woman is one of the most disgusting sights in nature.

It is plain, from experience, that the most passionate people can command themselves, when they have a motive sufficiently strong—such as the presence of those they fear, or to whom they particularly desire to recommend themselves: It is therefore no excuse to persons, whom you have injured by unkind reproaches, and un-

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just aspersions, to tell them you was in a passion: The allowing yourself to speak to them in passion is a proof of an insolent disrespect, which the meanest of your fellow-creatures would have a right to resent. When once you find yourself heated so far as to desire to say what you know would be provoking and wounding to another, you should immediately resolve either to be silent, or to quit the room, than to give utterance to any thing dictated by so bad an inclination. Be assured, you are then unfit to reason or to reprove, or to hear reason from others. It is therefore your part to retire from such an occasion of sin; and wait till you are cool, before you presume to judge of what has passed. By accustoming yourself thus to conquer and disappoint your anger, you will, by degrees, find it grow weak and manageable, so as to leave your reason at liberty: You will be able to restrain your tongue from evil, and your looks and gestures from all expressions of violence and ill-will. Pride, which produces so many evils in the human mind, is the greatest source of passion. Whoever cultivates in himself a proper humility, a due sense of his own faults and insufficiencies, and a due respect for others, will find but small temptation to violent or unreasonable anger.

In the case of real injuries, which justify and call for resentment, there is a noble and generous kind of anger, a proper and necessary part of our nature, which has nothing in it sinful or degrading. I would not wish you insensible to this; for the person who feels not an injury, must be incapable of being properly affected by benefits. With those who treat you ill without provocation, you ought to maintain your own dignity. But, in order to do this, whilst you shew a sense of their improper behaviour, you must preserve calmness and even good breeding—and thereby convince them of the impotence as well as injustice of their malice. You must also weigh every circumstance with candour and charity, and consider whether your shewing the resentment deserved may not produce ill consequences to innocent persons—as is almost always the case in family

quarrels.—and whether it may not occasion the breach of some duty, or necessary connection, to which you ought to sacrifice even your just resentments. Above all things, take care that a particular offence to you does not make you unjust to the general character of the offending person. Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy good-will to the person of its object: It even inspires the desire of overcoming him by benefits, and wishes to inflict no other punishment than the regret of having injured one, who deserved his kindness: It is always placable, and ready to be reconciled, as soon as the offender is convinced of his error; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven. But it is perhaps unnecessary to give rules for this case: The consciousness of injured innocence naturally produces dignity, and usually prevents excess of anger. Our passion is most unruly, when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. Where we know we have been wrong, the least injustice in the degree of blame imputed to us, excites our bitterest resentment; but, where we know ourselves faultless, the sharpest accusation excites pity or contempt, rather than rage. Whenever therefore you feel yourself very angry, suspect yourself to be in the wrong, and resolve to stand the decision of your own conscience before you cast upon another the punishment, which is perhaps due to yourself. This self-examination will at least give you time to cool, and, if you are just, will dispose you to balance your own wrong with that of your antagonist, and to settle the account with him on equal terms.

### LETTER XCIX.

*On the Government of the Temper.* By the same.

*My dear Niece,*

**P**eevishness, though not so violent and fatal in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, in

in as much as it operates more continually. Though the fretful man injures us less, he disgusts us more than the passionate one—because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience. It is self-love then, which we must combat, when we find ourselves assaulted by this infirmity; and, by voluntarily enduring inconveniencies we shall habituate ourselves to bear them with ease, and good-humour, when occasioned by others. Perhaps this is the best kind of religious mortification, as the chief end of denying ourselves any innocent indulgences must be, to acquire a habit of command over our passions and inclinations, particularly such as are likely to lead us into evil. Another method of conquering this enemy is to abstract our minds from that attention to trifling circumstances, which usually creates this uneasiness. Those who are engaged in high and important pursuits are very little affected by small inconveniencies. The man whose head is full of studious thought, or whose heart is full of care, will eat his dinner without knowing whether it was well or ill dressed, or whether it was served punctually at the hour or not: and though absence from the common things of life is far from desirable—especially in a woman—yet too minute and anxious an attention to them seldom fails to produce a teasing, mean, and fretful disposition. I would therefore wish your mind to have always some objects in pursuit worthy of it, that it may not be engrossed by such as are in themselves scarce worth a moment's anxiety. It is chiefly in the decline of life, when amusements fail, and when the more importunate passions subside, that this infirmity is observed to grow upon us—and perhaps it will seldom fail to do so, unless carefully watched and counteracted by reason. We must then endeavour to substitute some pursuit in the place of those, which can only engage us in the beginning of our course. The pursuit of glory and happiness in another life, by every means of improving and exalting our own minds, becomes more interesting to us, the nearer



nearer we draw to the end of all sublunary enjoyments. Reading, reflexion, rational conversation, and, above all, conversing with God, by prayer and meditation, may preserve us from taking that anxious interest in the little comforts and conveniencies of our remaining days, which usually gives birth to so much fretfulness in old people. But though the aged and infirm are most liable to this evil—and they alone are to be pitied for it—yet we sometimes see the young, the healthy, and those who enjoy most outward blessings, inexcusably guilty of it. The smallest disappointment in pleasure, or difficulty in the most trifling employment, will put wilful young people out of temper, and their very amusements frequently become sources of vexation and peevishness. How often have I seen a girl, preparing for a ball, or for some other public appearance—unable to satisfy her own vanity—fret over every ornament she put on, quarrel with her maid, with her clothes, her hair; and growing still more unlovely as she grew more cross, be ready to fight with her looking-glass for not making her as handsome as she wished to be! She did not consider that the traces of this ill humour on her countenance would be a greater disadvantage to her appearance than any defect in her dress—or even than the plainest features enlivened by joy and good humour. There is a degree of resignation necessary even to the enjoyment of pleasure; we must be ready and willing to give up some part of what we could wish for, before we can enjoy that which is indulged to us. I have no doubt that she, who frets all the while she is dressing for an assembly, will suffer still greater uneasiness when she is there. The same craving restless vanity will there endure a thousand mortifications, which, in the midst of seeming pleasure, will secretly corrode her heart; whilst the meek and humble generally find more gratification than they expected, and return home pleased and enlivened from every scene of amusement, though they could have staid away from it with perfect ease and contentment.

Sullenness,

Sullenness, or obstinacy, is perhaps a worse fault of temper than either of the former—and, if indulged, may end in the most fatal extremes of stubborn melancholy, malice, and revenge. The resentment which, instead of being expressed, is nursed in secret, and continually aggravated by the imagination, will, in time, become the ruling passion; and then, how horrible must be his case, whose kind and pleasurable affections are all swallowed up by the tormenting as well as detestable sentiments of hatred and revenge!—" \* Admonish thy friend, peradventure he hath done it: Or, if he hath, that he do it no more.—Admonish thy friend, peradventure he hath not said it: Or, if he hath, that he speak it not again."—Brood not over a resentment, which perhaps was at first ill grounded, and which is undoubtedly heightened by an heated imagination. But, when you have first subdued your own temper, so as to be able to speak calmly, reasonably, and kindly, then expostulate with the person you suppose to be in fault—hear what she has to say; and either reconcile yourself to her, or quiet your mind under the injury, by the principle of christian charity. But if it should appear that you yourself have been most to blame, or if you have been in an error, acknowledge it fairly and handsomely; if you feel any reluctance to do so, be certain that it arises from pride, to conquer which is an absolute duty.—" A soft answer turneth away wrath," and a generous confession oftentimes more than atones for the fault which requires it. Truth and justice demand that we should acknowledge conviction, as soon as we feel it, and not maintain an erroneous opinion, or justify a wrong conduct, merely from the false shame of confessing our past ignorance. A false shame it undoubtedly is, and as impolitic as unjust, since your error is already seen by those who endeavour to set you right; but your conviction, and the candour and generosity of owning it freely, may still be

an honour to you, and would greatly recommend you to the person with whom you disputed. With a disposition strongly inclined to sullenness or obstinacy, this must be a very painful exertion; and to make a perfect conquest over yourself at once may perhaps appear impracticable, whilst the zeal of self justification, and the abhorrence of blame, are strong upon you. But, if you are so unhappy as to yield to your infirmity, at one time, do not let this discourage you from renewing your efforts. Your mind will gain strength from the contest, and your internal enemy will by degrees be forced to give ground. Be not afraid to revive the subject, as soon as you find yourself able to subdue your temper; and then frankly lay open the conflict you sustained at the time; by this you will make all the amends in your power for your fault, and will certainly change the disgust you had given into pity at least if not admiration. Nothing is more endearing than such a confession—and you will find such a satisfaction in your own consciousness, and in the renewed tenderness and esteem you will gain from the person concerned, that your task for the future will be made more easy, and your reluctance to be convinced, will on every occasion grow less and less.

### L E T T E R C.

*On the Government of the Temper.* By the Same.

*My dear Niece,*

**T**HE love of truth, and a real desire of improvement, ought to be the only motives of argumentation; and, where these are sincere, no difficulty can be made of embracing the truth, as soon as it is perceived. But, in fact, people oftener dispute from vanity and pride, which make it a grievous mortification to allow that we are the wiser for what we have heard from another. To receive advice, reproof, and instruction, properly, is the surest sign of a sincere and humble heart—and shews a greatness of mind, which commands our respect and reverence, while it appears so willingly to yield to us the superiority.

- Observe



Observe, notwithstanding, that I do not wish you to hear of your faults without pain: Such an indifference would afford small hopes of amendment. Shame and remorse are the first steps to true repentance; yet we should be willing to bear this pain, and thankful to the kind hand that inflicts it for our good. Nor must we, by sullen silence under it, leave our kind physician in doubt, whether the operation has taken effect or not, or whether it has not added another malady, instead of curing the first. You must consider, that those who tell you of your faults, if they do it from motives of kindness and not of malice, exert their friendship in a painful office, which must have cost them as great an effort as it can be to you to acknowledge the service; and, if you refuse this encouragement, you cannot expect that any one, who is not absolutely obliged to it by duty, will a second time undertake such an ill-requited trouble. What a loss would this be to yourself!—how difficult would be our progress to that degree of perfection, which is necessary to our happiness, was it not for the assistance we receive from each other!—this certainly is one of the means of grace held out to us by our merciful judge, and if we reject it, we are answerable for all the miscarriages we may fall into for want of it.

I know not, whether that strange caprice, that inequality of taste and behaviour, so commonly attributed to our sex, may be properly called a fault of temper—as it seems not to be connected with, or arising from our animal frame, but to be rather the fruit of our own self-indulgence, degenerating by degrees into such a wantonness of will as knows not how to please itself. When instead of regulating our actions by reason and principle, we suffer ourselves to be guided by every slight and momentary impulse of inclination, we shall, doubtless, appear so variable and inconstant, that nobody can guess, by our behaviour to-day, what may be expected from us to-morrow; nor can we ourselves tell whether what we delighted in, a week ago, will now afford us the least degree of pleasure. It is in vain  
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for others to attempt to please us—we cannot please ourselves, though all we could wish for waits our choice; and thus does a capricious woman become “sick of herself, through very selfishness:” And, when this is the case, it is easy to judge how sick others must be of her, and how contemptible and disgusting she must appear. This wretched state is the usual consequence of power and flattery. May my dear niece never meet with the temptation of that excessive and ill-judged indulgence from a husband, which she has happily escaped from her parents, and which seldom fails to reduce a woman to the miserable condition of a humoured child, always unhappy from having nobody’s will to study but its own. The insolence of such demands for yourself, and such disregard to the choice and inclinations of others can seldom fail to make you as many enemies as there are persons obliged to bear with your humours; whilst a compliant, reasonable, and contented disposition, would render you happy in yourself, and beloved by all your companions—particularly by those, who live constantly with you; and, of what consequence this is to your happiness, a moment’s reflection will convince you.

Family friendships are the friendships made for us, if I may so speak, by God himself. With the kindest intentions, he has knit the bands of family love, by indispensable duties; and wretched are they who have burst them asunder by violence and ill-will, or worn them out by constant little disobligations, and by the want of that attention to please, which the presence of a stranger always inspires, but which is so often shamefully neglected towards those, whom it is most our duty and interest to please. May you, my dear, be wise enough to see that every faculty of entertainment, every engaging qualification, which you possess, is exerted to the best advantage for those, whose love is of most importance to you—for those who live under the same roof, and with whom you are connected for life, either by the ties of blood, or by the still more sacred obligations of a voluntary engagement.

To make you the delight and darling of your family, something more is required than barely to be exempt from ill temper and troublesome humours. The sincere and genuine smiles of complacency and love must adorn your countenance. That ready compliance, that alertness to assist and oblige, which demonstrates true affection, must animate your behaviour, and endear your most common actions. Politeness must accompany your greatest familiarities, and restrain you from every thing that is really offensive, or which can give a moment's unnecessary pain. Conversation, which is so apt to grow dull and insipid in families, nay, in some to be almost wholly laid aside, must be cultivated with the frankness and openness of friendship, and by the mutual communication of whatever may conduce to the improvement or innocent entertainment of each other.

Reading, whether apart or in common, will furnish useful and pleasing subjects; and the sprightliness of youth will naturally inspire harmless mirth and native humour, if encouraged by a mutual desire of diverging each other, and making the hours pass agreeably in your own house: every amusement that offers will be heightened by the participation of these dear companions, and by talking over every incident together and every object of pleasure. If you have any acquired talent of entertainment, such as music, painting, or the like, your own family are those, before whom you should most wish to excel, and for whom you should always be ready to exert yourself; not suffering the accomplishments which you have gained, perhaps by their means, and at their expence, to lie dormant, till the arrival of a stranger gives you spirit in the performance. Where this last is the case, you may be sure vanity is the only motive of the exertion: A stranger will praise you more: But how little sensibility has that heart, which is not more gratified by the silent pleasure painted on the countenance of a partial parent, or of an affectionate brother, than by the empty compliments of a visiter, who is perhaps inwardly more disposed to criticise and ridicule than to admire you.



I have been longer in this letter than I intended, yet it is with difficulty I can quit the subject, because I think it is seldom sufficiently insisted on, either in books or in sermons—and because there are many persons weak enough to believe themselves in a safe and innocent course of life, whilst they are daily harassing every body about them by their vexatious humours. But, you will, I hope, constantly bear in mind, that you can never treat a fellow-creature unkindly, without offending the kind Creator and Father of all—and that you can no way render yourself so acceptable to him as by studying to produce the happiness of others in every instance, small as well as great—The favour of God, and the love of your companions, will surely be deemed rewards sufficient to animate your most fervent endeavours; yet this is not all; the disposition of mind, which I would recommend, is its own reward, and is in itself essential to happiness. Cultivate it therefore my dear child, with your utmost diligence—and, watch the symptoms of ill temper, as they rise, with a firm resolution to conquer them, before they are even perceived by any other person. In every such inward conflict, call upon your Maker, to assist the feeble nature he hath given you—and sacrifice to him every feeling that would tempt you to disobedience: So will you at length attain that true christian meekness, which is blessed in the sight of God and man; “which has the promise of “this life as well as of that which is to come.” Then will you pity, in others, those infirmities, which you have conquered in yourself: And will think yourself as much bound to assist, by your patience and gentleness, those who are so unhappy as to be under the dominion of evil passions, as you are to impart a share of your riches to the poor and miserable.

Adieu, my dearest.

## L E T T E R. C I.

*On the first Principles of Religion. By a Lady.**My dear Niece;*

**T**HOUGH you are so happy as to have parents who are both capable and desirous of giving you all proper instruction, yet I, who love you so tenderly, cannot help fondly wishing to contribute something, if possible, to your improvement and welfare: And, as I am so far separated from you, that it is only by pen and ink I can offer you my sentiments, I will hope that your attention may be engaged, by seeing on paper, from the hand of one of your warmest friends, truths of the highest importance, which, though you may not find new, can never be too deeply engraven on your mind.

You are now in your fifteenth year, and must soon act for yourself; therefore it is high time to store your mind with those principles, which must direct your conduct, and fix your character. If you desire to live in peace and honour, in favour with God and man, and to die in the glorious hope of rising from the grave to a life of endless happiness—if these things appear worthy your ambition, you must set out in earnest in the pursuit of them. Consider, that good and evil are now before you, that, if you do not heartily choose and love the one, you must undoubtedly be the wretched victim of the other. Your trial is now begun; you must either become one of the glorious children of God, who are to rejoice in his love for ever, or a child of destruction—miserable in this life, and punished with eternal death hereafter.

The first step must be to awaken your mind to a sense of the importance of the task before you. To this end, you must inform your understanding what you ought to believe, and to do.—You must correct and purify your heart; cherish and improve all its good affections; and continually mortify and subdue those that are evil.—You must form and govern your temper and manners, according to the laws of benevolence and justice; and qualify yourself, by all means in your power, for an

useful and agreeable member of society. When once you consider life, and the duties of life, in this manner, you will listen eagerly to the voice of instruction and admonition, and seize every opportunity of improvement; every useful hint will be laid up in your heart, and your chief delight will be in those persons, and those books, from which you can learn true wisdom.

The only sure foundation of human virtue is religion, and the foundation and first principle of religion is the belief of the one only God, and a just sense of his attributes. This you will think you have learn'd long since, and possess in common with almost every human creature in this enlightened age and nation; but, believe me, it is less common than you imagine, to believe in the true God—that is, to form such a notion of the Deity as is agreeable to truth, consistent with those infinite perfections, which all profess to ascribe to him. The kindest and best of Beings, who made all creatures in bountiful goodness, who condescends to stile himself our father! and, who pitieth us, as a father pitieth his own children!—Let your devotion then be the language of filial love and gratitude; confide to this kindest of fathers every want, and every wish of your heart;—but submit them all to his will, and freely offer him the disposal of yourself, and of all your affairs. Thank him for his benefits, and even for his punishments—convinced that these also are benefits, and mercifully designed for your good. Implore his direction in all difficulties; his assistance in all trials; his comfort and support in sickness or affliction; his restraining grace in the time of prosperity and joy. Do not persist in desiring what his providence denies you; but be assured it is not good for you. Refuse not any thing he allots you, but embrace it as the best and properest for you. Forget not to dedicate yourself to his service every day; to implore his forgiveness of your faults, and his protection from evil, every night: And this not merely in formal words, unaccompanied by any act of the mind, but “in spirit and in truth;” in grateful love and humble adoration. Nor let these stated periods of worship  
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be your only communication with him; accustom yourself to think often of him, in all your waking hours;—to contemplate his wisdom and power, in the works of his hands—to acknowledge his goodness in every object of use or of pleasure—to delight in giving him praise in your inmost heart, in the midst of every innocent gratification—in the liveliest hour of social enjoyment. You cannot conceive if you have not experienced, how much silent acts of gratitude and love will enhance every pleasure; nor what sweet serenity and cheerfulness such reflections will diffuse over your mind. On the other hand, when you are suffering pain or sorrow, when you are confined to an unpleasant situation, or engaged in a painful duty, how will it support and animate you, to refer yourself to your Almighty Father!—to be assured that he knows your state and your intentions; that no effort of virtue is lost in his sight, nor the least of your actions or sufferings disregarded or forgotten!—that his hand is ever over you, to ward off every real evil, which is not the effect of your own ill conduct, and to relieve every suffering that is not useful to your future well-being!

Do not therefore think it too soon to turn your mind to God; but offer him the first fruits of your understanding and affections: And be assured, that the more you increase in love to him, and delight in his laws, the more you will increase in happiness, in excellence, and honour.—That, in proportion as you improve in true piety, you will become dear and amiable to your fellow creatures; contented and peaceful in yourself; and qualified to enjoy the best blessings of this life, as well as to inherit the glorious promise of immortality.

Thus far I have spoken of the first principles of all religion; namely, belief in God, worthy notions of his attributes, and suitable affections towards him—which will naturally excite a sincere desire of obedience. But before you can obey his will, you must know what that will is; you must inquire in what manner he has declared it, and where you may find those laws, which must be the rule of your actions. Therefore, God has

vouchsafed to grant a particular revelation of his will—If he has been so unspeakably gracious, as to send his son into the world to reclaim mankind from error and wickedness—to die for our sins—and to teach us the way to eternal life—surely it becomes us to receive his precepts with the deepest reverence; to love and prize them above all things; and to study them constantly, with an earnest desire to conform our thoughts, our words, and actions to them.

As you advance in years and understanding, I hope you will be able to examine for yourself the evidences of the christian religion, and be convinced, on rational grounds, of its divine authority. It is your duty to believe that the holy scriptures are writings inspired by God, containing a true history of facts, in which we are deeply concerned—a true recital of the laws given by God to Moses, and of the precepts of our blessed Lord and Saviour, delivered from his own mouth to his disciples, and repeated and enlarged upon in the edifying epistles of his apostles—who were men chosen from amongst those, who had the advantage of conversing with our Lord, to bear witness of his miracles and resurrection—and who, after his ascension, were assisted and inspired by the Holy Ghost. This sacred volume must be the rule of your life. In it you will find all truths necessary to be believed; and plain and easy directions, for the practice of every duty: Your bible then must be your chief study and delight. Our Saviour's precepts were spoken to the common people amongst the jews; and were therefore given in a manner easy to be understood, and equally striking and instructive to the learned and unlearned: For the most ignorant may comprehend them, whilst the wisest must be charmed and awed, by the beautiful and majestic simplicity with which they are expressed. Of the same kind are the ten commandments, delivered by God to Moses; which, as they were designed for universal laws, are worded in the most concise and simple manner, yet with a majesty, which commands our utmost reverence. May you be enabled to make the best use of this most precious gift of God—this sacred

cred treasury of knowledge! May you read the bible, not as a task, nor as the dull employment of that day only in which you are forbidden more lively entertainments—but, with a sincere and ardent desire of instruction; with that love and delight in God's word, which the holy Psalmist so pathetically felt, and described, and which is the natural consequence of loving God and virtue!

Adieu, my beloved niece! If the feelings of your heart, whilst you read my letters, correspond with those of mine, whilst I write them, I shall not be without the advantage of your partial affection, to give weight to my advice; for believe me, my own dear girl, my heart and eyes overflow with tenderness, while I tell you, with how warm and earnest prayers for your happiness here, and hereafter, I subscribe myself,

Your faithful Friend,

And most affectionate Aunt.

## LETTER CII.

*On Economy.* By a Lady.

*My dear Niece,*

**E**conomy is so important a part of a woman's character, so necessary to her own happiness and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is, moreover, an art as well as a virtue—and, many well-meaning persons, from ignorance, or from inconsideration, are strangely deficient in it. I would therefore earnestly advise you to make use of every opportunity you can find, for the laying in some store of knowledge on this subject, before you are called upon to the practice; by observing what passes before you—by consulting prudent and experienced mistresses of families—and by entering in a book a memorandum of every new piece of intelligence you acquire: You may afterwards compare these with more mature observations, and you can make additions and corrections as you see occasion.

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The first and greatest point is to lay out your general plan of living in a just proportion to your fortune and rank. If these two will not coincide, the last must certainly give way; for, if you have right principles, you cannot fail of being wretched under the sense of the injustice as well as danger of spending beyond your income, and your distress will be continually increasing. No mortifications, which you can suffer from retrenching in your appearance, can be comparable to this unhappiness. If you would enjoy the real comforts of affluence, you should lay your plan considerably within your income; not for the pleasure of amassing wealth—though, where there is a growing family, it is an absolute duty to lay by something every year—but to provide for contingencies, and to have the power of indulging your choice in the disposal of the overplus—either in innocent pleasures, or to increase your funds for charity and generosity, which are in fact the true funds of pleasure.

Perhaps it may be said, that the settling the general scheme of expences is seldom the wife's province, and that many men do not choose even to acquaint her with the real state of their affairs. Where this is the case, a woman can be answerable for no more than is entrusted to her. But I think it a very ill sign, for one or both of the parties, where there is such a want of openness, in what equally concerns them. As I trust you will deserve the confidence of your husband, so I hope you will be allowed free consultation with him on your mutual interests; and, I believe, there are few men, who would not hearken to reason on their own affairs, when they saw a wife ready and desirous to give up her share of vanities and indulgences, and only earnest to promote the common good of the family.

Your own expences of clothes and pocket-money should be settled and circumscribed, that you may be sure not to exceed the just proportion. I think it an admirable method to appropriate such a portion of your income, as you judge proper to bestow in charity, to be sacredly kept for that purpose and no longer considered

as your own. By which means, you will avoid the temptation of giving less than you ought, through selfishness, or more than you ought, through good-nature or weakness. If your circumstances allow of it, you might set apart another fund for acts of liberality or friendship, which do not come under the head of charity. The having such funds ready at hand makes it easy and pleasant to give; and, when acts of bounty are performed without effort, they are generally done more kind and effectually.

Regularity of payments and accounts is essential to economy:—your house-keeping should be settled at least once a week, and all the bills paid. You must endeavour to acquire skill in purchasing: in order to this, you should begin now to attend to the prices of things, and take every proper opportunity of learning the real value of every thing, as well as the marks whereby you are to distinguish the good from the bad.

In your table, as in your dress, and in all other things, I wish you to aim at propriety and neatness, or, if your state demands it, elegance, rather than superfluous figure. To go beyond your sphere, either in dress, or in the appearance of your table, indicates a greater fault in your character than to be too much within it. It is impossible to enter into the minutiae of the table: Good sense and observation on the best models must form your taste, and a due regard to what you can afford must restrain it.

### LETTER CIII.

*On Economy.* By the Same.

*My dear Niece,*

**L**ADIES, who are fond of needlework generally choose to consider that as a principal part of good housewifery: and, though I cannot look upon it as of equal importance with the due regulation of a family, yet, in a middling rank, and with a moderate fortune, it is a necessary part of a woman's duty, and a considerable article in expence is saved by it. Many young ladies make almost every thing they wear; by which means

means they can make a genteel figure at a small expence. This, in your station, is the most profitable and desirable kind of work; and, as much of it as you can do, consistently with a due attention to your health, to the improvement of your mind, and to the discharge of other duties, I should think highly commendable. But, absolute idleness is inexcusable in a woman, because the needle is always at hand for those intervals in which she cannot be otherwise employed. If you are industrious, and if you keep good hours, you will find time for all your proper employments. Early rising and a good disposition of time, is essential to economy.

The neatness and order of your house and furniture is a part of economy which will greatly affect your appearance and character, and to which you must yourself give attention, since it is not possible even for the rich and great to rely wholly on the care of servants, in such points, without their being often neglected. The best sign of a house being well governed is that nobody's attention is called to any of the little affairs of it, but all goes on so well of course that one is not led to make remarks upon any thing, nor to observe any extraordinary effort that produces the general result of ease and elegance, which prevails throughout.

The prudent distribution of your charitable gifts may not improperly be considered as a branch of economy, since the great duty of almsgiving cannot be truly fulfilled without a diligent attention so to manage the sums you can spare as to produce the most real good to your fellow-creatures. In general, charity is most useful, when it is appropriated to animate the industry of the young, to procure some ease and comfort to old age, and to support in sickness those whose daily labour is their only maintenance in health. They, who are fallen into indigence from circumstances of ease and plenty, and in whom education and habit have added a thousand wants to those of nature, must be considered with the tenderest sympathy, by every feeling heart. It is needless to say that to such the bare support of existence is scarcely a benefit—and that the delicacy and liberality



tity of the manner, in which relief is here afforded, can alone make it a real act of kindness. In great families, the waste of provisions, sufficient for the support of many poor ones, is a shocking abuse of the gifts of providence: Nor should any lady think it beneath her to study the best means of preventing it, and of employing the refuse of luxury in the relief of the poor. Even the smallest families may give some assistance in this way, if care is taken that nothing be wasted.

I am sensible, my dear child, that very little more can be gathered from what I have said on economy, than the general importance of it, which cannot be too much impressed on your mind, since the natural turn of young people is to neglect and even despise it; not distinguishing it from parsimony and narrowness of spirit. But, be assured, my dear, there can be no true generosity without it; and that the most enlarged and liberal mind will find itself not debased but ennobled by it. That you, my dear, may unite in yourself the admirable virtues of generosity and economy, which will be the grace and crown of all your attainments, is the earnest wish of,

Your faithful Friend,

And affectionate Aunt.

#### LETTER CIV.

*On the Government of Servants. By a Lady.*

*My dear Niece,*

**T**HE credit and happiness of a family, depend so much on the choice and proper regulation of servants, that it must be considered as an essential part both of prudence and duty. Those, who keep a great number of them, have a heavy charge on their consciences, and ought to think themselves in some measure responsible for the morals and happiness of so many of their fellow creatures, designed like themselves for immortality. Indeed the cares of domestic management are by no means lighter to persons of high rank and fortune, if they perform their duty, than to those of a retired station. It is with a family, as with a common-wealth,

wealth, the more numerous and luxurious it becomes, the more difficult it is to govern it properly.

None, who pretend to be friends of religion and virtue, should ever keep a domestic, however expert in business, whom they know to be guilty of immorality. How unbecoming a serious character is it, to say of such an one, "he is a bad man but a good servant!"—What a preference does it shew of private convenience to the interests of society, which demand that vice should be constantly discountenanced, especially in every one's own household; and that the sober, honest, and industrious, should be sure of finding encouragement and reward, in the houses of those who maintain respectable characters. Such persons should be invariably strict and peremptory with regard to the behaviour of their servants, in every thing which concerns the general plan of domestic government—but should by no means be severe on small faults, since nothing so much weakens authority as frequent chiding. Whilst they require precise obedience to their rules, they must prove by their general conduct, that these rules are the effect, not of humour, but of reason. It is wonderful that those, who are careful to conceal their ill-temper from strangers, should be indifferent how peevish and even contemptibly capricious they appear before their servants, on whom their good-name so much depends, and from whom they can hope for no real respect, when their weakness is so apparent. When once a servant can say—"I cannot do any thing to please my mistress to-day"—all authority is lost.

If you, my dear, live to be at the head of a family, I hope, you will not only avoid all injurious treatment of your domestics, but behave to them with that courtesy and good-breeding, which will heighten their respect as well as their affection. If, on any occasion, they do more than you have a right to require, give them, at least, the reward of seeing that they have obliged you. If, in your service, they have any hardship to endure, let them see that you are concerned for the necessity of imposing it. When they are sick, give them all the

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attention and every comfort in your power, with a free heart and kind countenance.

Whilst you thus endear yourself to all your servants, you must ever carefully avoid making a favourite of any; unjust distinctions, and weak indulgencies to one, will of course excite envy and hatred in the rest. Your favourite may establish whatever abuses she pleases; none will dare to complain against her, and you will be kept ignorant of her ill practices, but, will feel the effects of them, by finding all your other servants uneasy in their places, and, perhaps, by being obliged continually to change them.

That you are bound to promote their eternal as well as temporal welfare, you cannot doubt, since, next to your children, they are your nearest dependants. You ought therefore to instruct them as far as you are able, furnish them with good books suited to their capacity, and see that they attend the public worship of God: And you must take care so to pass the sabbath-day as to allow them time, on that day at least, for reading and reflection at home, as well as for attendance at church.

If you can but convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratifications—that you impose no commands but what are fit and right, nor ever reprove but with justice and temper, you will seldom have reason to complain of them. Your mutual interests will so connect you together, that, instead of discord and confusion, your commands will be cheerfully obeyed. That you may ever enjoy the pleasure of uninterrupted felicity is the sincere wish of

Your affectionate Aunt.

## LETTER CV.

*On female Politeness.* By a Lady.

*My dear Niece,*

I Would not have my dear child neglect to pursue those graces and acquirements, which may set her virtue in the most advantageous light, adorn her manners, and enlarge her understanding: and this, not in



the spirit of vanity, but in the innocent and laudable view of rendering herself more useful and pleasing to her fellow creatures, and consequently more acceptable to God.

To be perfectly polite, one must have great presence of mind, with a delicate and quick sense of propriety; or, in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done, on every occasion as it offers. In general, propriety of behaviour must be the fruit of instruction, of observation, and reasoning; and is to be cultivated and improved like any other branch of knowledge or virtue. A good temper is a necessary ground-work of it: and, if to this is added a good understanding, applied industriously to this purpose, I think it can hardly fail of attaining all that is essential in it. Wherever there are human beings, it must be impolite to hurt the temper or to shock the passions of those you converse with. It must every where be good-breeding, to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects. To give each their due share of attention and notice—not engrossing the talk, when others are desirous to speak; not to push your advantages in argument so far that your antagonist cannot retreat with honour:—In short, it is an universal duty in society to consider others more than yourself. We should be perfectly easy, and make others so if we can. But this happy ease belongs perhaps to the last stage of perfection in politeness, and can hardly be attained till we are conscious that we know the rules of behaviour, and are not likely to offend against propriety. People of sense will never despise you, whilst you act naturally; but, the moment you attempt to step out of your own character, you make yourself an object of just ridicule.

Many are of opinion that a very young woman can hardly be too silent and reserved in company; and certainly, nothing is so disgusting in youth as pertness and self-conceit. But modesty should be distinguished from

an awkward bashfulness, and silence should only be enjoined, when it would be forward and impertinent to talk. There are many proper opportunities for a girl, young even as you are, to speak in company, with advantage to herself; and, if she does it without conceit or affectation, she will always be more pleasing than those, who sit like statues without sense or motion. When you are silent, your looks should shew your attention and presence to the company: a respectful and earnest attention is the most delicate kind of praise, and never fails to gratify and please. You must appear to be interested in what is said, and endeavour to improve yourself by it: if you understand the subject well enough to ask now and then a pertinent question, or if you can mention any circumstances to it that have not before been taken notice of, this will be an agreeable way of shewing your willingness to make a part of the company, and will probably draw a particular application to you, from some one or other. Then, when called upon, you must not draw back as unwilling to answer, nor confine yourself merely to yes or no, as is the custom of many young persons; who become intolerable burthens to the mistress of the house, whilst she strives in vain to draw them into notice and to give them some share in the conversation.

Your company at home, will sometimes consist of old and young people.—Young ladies of near your own age, who visit there, fall of course to your share to entertain. But, whilst you exert yourself to make their visit agreeable to them, you must not forget what is due to the elder part of the company, nor by whispering and laughing apart, give them cause to suspect, what is too often true, that they themselves are the subject of your mirth. It is so shocking an outrage against society, to talk of, or laugh at any person in his own presence, that one would think it could only be committed by the vulgar. No person living is insensible to the injury of contempt, nor is there any talent so invidious, or so certain to create ill-will, as that of ridicule. The natural effects of years, which all hope to attain, and the

infirmities of the body, which none can prevent, are surely of all others the most improper objects of mirth.

# LETTER CVI.

*On female Accomplishments. By a Lady.*

*My dear Niece,*

**W**Hatever tends to embellish your fancy, to enlighten your understanding, and furnish you with ideas to reflect upon when alone, or to converse upon in company, is certainly well worth your acquisition. The wretched expedient, to which ignorance so often drives our sex, of calling in slander to enliven the tedious insipidity of conversation, would alone be a strong reason for enriching your mind with innocent subjects of entertainment, which may render you a fit companion for persons of sense and knowledge. This you cannot hope to be, unless you qualify yourself to bear a part in such society, by, at least, a moderate share of reading.

The principal study, I would recommend, is history. I know of nothing equally proper to entertain and improve at the same time, or that is so likely to form and strengthen your judgment, and, by giving you a liberal and comprehensive view of human nature, in some measure to supply the defect of that experience, which is usually attained too late to be of much service to us. Let me add, that more materials for conversation are supplied by this kind of knowledge, than by almost any other. You will not be able to read history with much pleasure or advantage, without some little knowledge of geography and chronology. They are both very easily attained—I mean in the degree that will be necessary for you. You must be sensible that you can know but little of a country, whose situation with respect to the rest of the world you are entirely ignorant of—and that, it is to little purpose that you are able to mention a fact, if you cannot nearly ascertain the time in which it happened, which alone, in many cases, gives importance to the fact itself.

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The faculty in which women usually most excel, is that of imagination; and, when properly cultivated, it becomes the source of all that is most charming in society. Nothing you can read will so much contribute to the improvement of this faculty, as poetry; which, if applied to its true ends, adds a thousand charms to those sentiments of religion, virtue, generosity, and delicate tenderness, by which the human soul is exalted and refined.

If you could read poetry with a judicious friend, who would lead your judgment to a true discernment of its beauties and defects, it would inexpressibly heighten both your pleasure and improvement.

Natural philosophy, in the largest sense of the expression, is too wide a field for you to undertake; but, the study of nature, as far as may suit your powers and opportunities, you will find a most sublime entertainment; the objects of this study are all the stupendous works of the Almighty hand that lie within the reach of our observation. In the works of man perfection is aimed at, but, it can only be found in those of the Creator. The contemplation of perfection must produce delight, and every natural object around you would offer this delight, if it could attract your attention: If you survey the earth, every leaf that trembles in the breeze, every blade of grass beneath your feet, is a wonder as absolutely beyond the reach of human art to imitate as the construction of the universe. But, if from the earth, and from these minute wonders, the philosophic eye is raised towards the Heavens, what a stupendous scene there opens to its view!—those brilliant lights that sparkle to the eye of ignorance as gems adorning the sky, or as lamps to guide the traveller by night, assume an importance that amazes the understanding!—They appear to be worlds, formed like ours for a variety of inhabitants—or suns enlightening numberless other worlds too distant for our discovery!—I shall ever remember the astonishment and rapture with which my mind received this idea, when I was about your age; it was then perfectly new to me, and it is impossible to

describe the sensations I felt from the glorious, boundless prospect of infinite beneficence bursting at once upon my imagination!—Who can contemplate such a scene unmoved?—If your curiosity is excited to enter upon this noble inquiry, a few books on the subject, and those of the easiest sort, with some of the common experiments, may be sufficient for your purpose—which is to enlarge your mind, and to excite in it the most ardent gratitude and profound adoration towards that great and good Being, who exerts his boundless power in communicating various portions of happiness through all the immense regions of creation.

Moral philosophy, as it relates to human actions, is of still higher importance than the study of nature. You will find many agreeable and useful books written originally in English, on morals and manners: For the present, there are works, which, without assuming the solemn air of philosophy, will enlighten your mind on these subjects, and introduce instruction in an easier dress: Of this sort are many of the moral essays, that have appeared in periodical papers—which, when excellent in their kind—as are the *Spectators*, *Guardians*, *Ramblers*, and *Adventurers*—are particularly useful to young people, as they comprehend a great variety of subjects—introduce many ideas and observations that are new to them—and lead to a habit of reflecting on the characters and events that come before them in real life, which I consider as the best exercise of the understanding.

#### L E T T E R. CVII.

*On the Regulation of the Heart and Affections.*

By a Lady.

*My dear Niece,*

**T**HE attachments of the heart, on which almost all the happiness or misery of life depends, are most interesting objects of our consideration. I shall give my dear niece the observations which experience has enabled me to draw from real life, and not from what others have said or written, however great their authority.

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The first attachment of young hearts is friendship—the noblest and happiest of affections, when real and built on a solid foundation. Do not you, my dear, be too ready to profess a friendship with any of your young companions. Love them, and be always ready to serve and oblige them, and to promote all their innocent gratifications: but, be very careful how you enter into confidences with girls of your own age. Rather choose some person of riper years and judgment, whose good-nature and worthy principles may assure you of her readiness to do you service, and of her candour and condescension towards you. She will be able to advise and to improve you—and, your desire of this assistance will recommend you to her taste, as much as her superior abilities will recommend her to you. Such a connection will afford you more pleasure, as well as more profit, than you can expect from a girl like yourself, equally unprovided with knowledge, prudence, or any of those qualifications, which are necessary to make society delightful. Whenever you find yourself in real want of advice, or seek the relief of unburdening your heart, such a friend will be able to judge of the feelings you describe, or of the circumstances you are in—perhaps from her own experience—or at least, from the knowledge she will have gained of human nature; she will be able to point out your dangers, and to guide you into the right path—or, if she finds herself incapable, she will have the prudence to direct you to some abler adviser. She will have more materials for entertaining conversation, and her liveliness will shew itself more agreeably than in one of your own age.

I hope, my dear, you in your turn will be this useful and engaging friend to your younger companions, particularly to your sisters and brothers, who ought ever—unless they should prove unworthy—to be your nearest and dearest friends, whose interest and welfare you are bound to desire as much as your own. A real friend will venture to displease you, rather than indulge your faulty inclinations, or increase your natural frailties; she will endeavour to make you acquainted with your-  
self,



self, and will put you upon guarding the weak parts of your character.

Friendship, in the highest sense of the word, can only subsist between persons of strict integrity, and true generosity. Before you fancy yourself possessed of such a treasure, you should examine the value of your own heart, and see how well it is qualified for so sacred a connection: And then, a harder task remains—to find out whether the object of your affection is also endued with the same virtuous disposition. If you should give any weight to my observations, it may not be quite useless to mention to you some of the essential requisites in a friend; and to exhort you never to choose one in whom they are wanting.

The first of these is a deep and sincere regard for religion. If your friend draws her principles from the same source with yourself, if the gospel precepts are the rule of her life, as well as of yours, you will always know what to expect from her, and have one common standard of right and wrong to refer to, by which to regulate all material points of conduct. The woman who thinks lightly of sacred things, or who is ever heard to speak of them with levity or indifference, cannot reasonably be expected to pay a more serious regard to the laws of friendship, or to be uniformly punctual in the performance of any of the duties of society: Take no such person to your bosom, however recommended by good humour, wit, or any other qualification; nor let gaiety or thoughtlessness be deemed an excuse for offending in this important point: A person, habituated to the love and reverence of religion and virtue, no more wants the guard of serious consideration to restrain her from speaking disrespectfully of them than to prevent her speaking ill of her dearest friend. Watch for these symptoms of innocence and goodness, and admit no one to your entire affection, who would ever persuade you to make light of any sort of offence, or who can treat, with levity or contempt, any person or thing that bears a relation to religion.

A due regard to reputation is the next indispensable qualification.—The young person who is careless of blame, and indifferent to the wise and prudent part of the world, is not only a most dangerous companion, but gives a certain proof of the want of rectitude in her own mind. Discretion is the guardian of all the virtues; and, when she forsakes them, they cannot longer resist the attacks of an enemy. There is a profligacy of spirit in defying the rules of decorum, and despising censure, which seldom ends otherwise than in extreme corruption and utter ruin. Modesty and prudence are qualities that early display themselves and are easily discerned: Where these do not appear, you should avoid, not only friendship, but every step towards intimacy, lest your own character should suffer with that of your companion; but, where they shine forth in any eminent degree, you may safely cultivate an acquaintance, in the reasonable hope of finding the solid fruits of virtue beneath such sweet and promising blossoms.

A good temper is the next qualification, the value of which in a friend, you will want no arguments to prove, when you are truly convinced of the necessity of it in yourself. But, as this is a quality in which you may be deceived, without a long and intimate acquaintance, you must not be hasty in forming connections, before you have had sufficient opportunity for making observations on this head. A young person, when pleased and enlivened by the presence of her youthful companions, seldom shews ill temper; which must be extreme indeed, if it is not at least controllable in such situations. But, you must watch her behaviour to her own family, and the degree of estimation she stands in with them. Observe her manner to servants and inferiors—to children—and even to animals. See in what manner she bears disappointments, contradiction, and restraint; and what degree of vexation she expresses on any accident of loss or trouble. If in such little trials she shews a meek, resigned, and chearful temper, she will probably preserve it on greater occasions; but if she is impatient and discontented under these, how will she support

support the far greater evils which may await her in her progress through life?—If you should have an opportunity of seeing her in sickness, observe whether her complaints are of a mild and gentle kind—forced from her by pain, and restrained as much as possible—or whether they are expressions of a turbulent, rebellious mind, that hardly submits to the divine hand. See whether she is tractable, considerate, kind, and grateful to those about her; or whether she takes the opportunity, which their compassion gives her, to tyrannize over, and torment them.

I am your affectionate Aunt.

## LETTER CVIII.

*On the Regulation of the Heart and Affections.*

By the Same.

*My dear Niece,*

**I** have already expressed my wishes that your chosen friend may be some years older than yourself; but this is an advantage not always to be obtained. Whatever be her age—religion, discretion, good sense, and good temper, must on no account be dispensed with; and, till you can find one so qualified, you had better make no closer connection than that of a mutual intercourse of civilities and good offices.

When you have discreetly chosen, the next point is how to preserve your friend. Numbers complain of the fickleness and ingratitude of those on whom they bestowed their affection; but few examine, whether what they complain of is not owing to themselves. Affection is not like a portion of free and land, which when once settled upon you is a possession for ever, without further trouble on your part. If you grow less deserving, or less attentive to please, you must expect to see the effects of your remissness, in the gradual decline of your friend's esteem and attachment. Resentment and reproaches will not recall what you have lost: but, on the contrary, will hasten the dissolution of every remaining tie. The best remedy is, to renew your care



and assiduity to deserve and cultivate affection, without seeming to have perceived its abatement.

Remember always, that if you would be loved, you must be amiable. Habit may indeed, for a time, supply the deficiency of merit: What we have long loved, we do not easily cease to love; but habit will at length be conquered by frequent disgusts.—

You do not want to be told, that the strictest fidelity is required in friendship: But, in order to reconcile this inviolable fidelity with the duty you owe to yourself or to others, you must carefully guard against being made the repository of such secrets as are not fit to be kept. If your friend should engage in any unlawful pursuit—if, for instance, she should intend to carry on an affair of love, unknown to her parents—you must first use your utmost endeavours to dissuade her from it; and, if she persists, positively and solemnly declare against being a confidant in such a case. Suffer her not to speak to you on the subject, and warn her to forbear acquainting you with any step she may propose to take towards a marriage unsanctified by parental approbation. However unkindly she may take this at the time, she will certainly esteem and love you the more for it, whenever she recovers a sense of her duty, or experiences the sad effects of swerving from it.

It has been supposed a duty of friendship to lay open every thought and every feeling of the heart to our friend. But a disgraceful inclination, which we resolve to conquer, should be concealed from every body; and is more easily subdued when denied the indulgence of talking of its object.

If there is danger in making an improper choice of friends, my dear child, how much more fatal would it be to mistake in a stronger kind of attachment—in that which leads to an irrevocable engagement for life! Since, not only all your happiness in this world, but your advancement in religion and virtue, will probably depend on the companion you fix to for life. Happy will it be for you if you are wise and modest enough to withdraw from temptation, and preserve your heart free

free and open to receive the just recommendation of your parents: Farther than a recommendation, I dare say they will never go, in an affair, which, though it should be begun by them, ought never to be proceeded in, without your free concurrence.

Whatever romantic notions you may hear, or read of, depend upon it, those matches are the happiest which are made on rational grounds—on suitableness of character, degree, and fortune—on mutual esteem, and the prospect of a real and permanent friendship; Fix therefore in your mind, as deeply as possible, those rules of duty and prudence, which now seem reasonable to you, that they may be at hand in the hour of trial, and save you from the miseries, in which strong affections, unguided by discretion, involve so many of our sex.

If you love virtue sincerely, you will be incapable of loving an openly vicious character. But, alas!—your innocent heart may be easily ensnared by an artful one—and from this danger nothing can secure you but the experience of those, to whose guidance God has entrusted you: may you be wise enough to make use of it!—So will you have the fairest chance of attaining the best blessings this world can afford, in a faithful and virtuous union with a worthy man, who may direct your steps in safety and honour through this life, and partake with you the rewards of virtue in that which is to come. How earnestly I wish you this happiness, you can never know, unless you could read the heart of

Your faithful Friend,

and truly affectionate Aunt.

T H E  
P R I N C I P L E S  
O F  
P O L I T E N E S S.

Extracted from the LETTERS of a late  
Eminent Epistolary WRITER.

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**M**ODESTY is a polite accomplishment, and generally an attendant upon merit. It is engaging to the highest degree, and wins the hearts of all our acquaintance. On the contrary, none are more disgusting in company than the impudent and presuming.

The man who is, on all occasions, commending and speaking well of himself, we naturally dislike. On the other hand, he who studies to conceal his own deserts, who does justice to the merit of others, who talks but little of himself, and that with modesty, makes a favourable impression on the persons he is conversing with, captivates their minds, and gains their esteem.—Ignorance and vice are the only things we need be ashamed of; steer clear of these, and you may go into any company you will.

Instead of becoming insolent, a man of sense, under a consciousness of merit, is more modest. He behaves himself indeed with firmness, but without the least presumption. A man of abilities, and acquainted with life, will stand as firm in defence of his own rights, and pursue his plans as steadily and unmoved as the most impudent man alive; but then he does it with a seeming modesty. Thus, manner is every thing; what is impu-  
T dence



dence in one, is proper assurance only in another: For firmness is commendable, but an overbearing conduct is disgusting.

Forwardness being the very reverse of modesty, follow rather than lead the company; that is, join in discourse upon their subjects rather than start one of your own: if you have parts, you will have opportunities enough of shewing them on every topic of conversation, and if you have none, it is better to expose yourself upon a subject of other people's than on one of your own.

Be particularly careful not to speak of yourself, if you can help it. An impudent fellow lugs in himself abruptly upon all occasions, and is ever the hero of his own story. Men will often boast of doing that which, if true, would be rather a disgrace to them than otherwise. One man affirms that he rode twenty miles within the hour: 'tis probably a lie; but suppose he did, what then? He had a good horse under him, and is a good jockey. Another swears he has often, at a sitting, drank five or six bottles to his own share. Out of respect to him, I will believe him a liar; for I would not wish to think him a beast.

To avoid this contempt, therefore, never speak of yourself at all, unless necessity obliges you; and even then, take care to do it in such a manner, that it may not be construed into fishing for applause. Whatever perfections you may have, be assured, people will find them out; but whether they do or not, nobody will take them upon your own word. The less you say of yourself, the more the world will give you credit for; and the more you say, the less they will believe you.

Of all the vices, there is no one more criminal, more mean, and more ridiculous, than lying. The end we design by it is very seldom accomplished, for lies are always found out, at one time or other.—Lies generally proceed from vanity, cowardice, and a revengeful dispo-

disposition, and sometimes from a mistaken notion of self-defence.

There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveness. Indeed, confessing a fault and asking pardon, with great minds, is considered as a sufficient atonement. "I have been betrayed into an error," or "I have injured you, sir, and am heartily ashamed of it, and sorry for it," has frequently disarmed the person injured, and, where he would have been our enemy, has made him our friend.

Others again will boast of the great respect they meet with in certain companies; of the honours that are continually heaped on them there; of the great price they give for every thing they purchase; and this to be thought of consequence; but, unless such people have the best and most accurate memory, they will perhaps, very soon after, contradict their former assertions, and subject themselves to contempt and derision.

Remember then, as long as you live, that nothing but strict truth can carry you through life with honour and credit. Liars are not only disagreeable but dangerous companions, and, when known, will ever be shunned by men of understanding. Besides, as the greatest liars are generally the greatest fools, a man who addict himself to this detestable vice, will not only be looked upon as vulgar, but will never be considered as a man of sense.

To be well received, you must, also, pay some attention to your behaviour at table, where it is exceedingly rude to scratch any part of your body, to spit, or blow your nose, if you can possibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the dishes are removed, or to leave the table before grace is said.

Drinking of healths is now growing out of fashion, and is very unpolite in good company. Custom once had made it universal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt persons at their meals, with an unnecessary compliment? Abstain then from this silly custom, where you find it out of use; and use it only at those tables, where it continues general.

A polite manner of refusing to comply with the solicitations of a company, is also very necessary to be learnt: for, a young man who seems to have no will of his own, but does every thing that is asked of him, may be a very good-natured fellow, but he is a very silly one. If you are invited to drink, at any man's house, more than you think is wholesome, you may say, "you wish you could, but that so little makes you both drunk and sick; that you shall only be bad company by doing it:" of course, beg to be excused. If desired to play at cards deeper than you would, refuse it ludicrously; tell them, "if you were sure to lose, you might possibly sit down; but that as fortune may be favourable, you dread the thought of having too much money, ever since you found what an incumbrance it was to poor Harlequin, and therefore you are resolved never to put yourself in the way of winning more than such or such a sum a day." This light way of declining invitations to vice and folly, is more becoming a young man than philosophical or sententious refusals, which would only be laughed at.

I would by no means recommend playing at cards, as a part of your study, lest you should grow too fond of it, and the consequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but, as custom has introduced innocent card-playing at most friendly meetings, it marks the gentleman to handle them genteelly and play them well; and as I hope you will play only for small sums, should you lose  
your



your money, pray lose it with temper; or win, receive your winnings without either elation or greediness.

To write well and correct, and in a pleasing stile, is another part of polite education. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors, the other. Epistolary correspondence should not be carried on in a studied or affected stile, but the language should flow from the pen, as naturally and as easily as it would from the mouth. In short, a letter should be penned in the same stile, as you would talk to your friend, if he was present.

If writing well shews the gentleman, much more so does spelling well. It is so essentially necessary for a gentleman, or a man of letters, that one false spelling may fix a ridicule on him for the remainder of his life. Words in books are generally well spelled, according to the orthography of the age; reading therefore with attention will teach every one to spell right. It sometimes happens that words shall be spelt differently by different authors; but, if you spell them upon the authority of one, in estimation of the public, you will escape ridicule. Where there is but one way of spelling a word, by your spelling it wrong, you will be sure to be laughed at. For a woman of a tolerable education would laugh at and despise her lover, if he wrote to her, and the words were ill spelled. Be particularly attentive then to your spelling.

Some young men are apt to think, that they cannot be compleat gentlemen, without becoming men of pleasure; and the rake they often mistake for the man of pleasure. A rake is made up of the meanest and most disgraceful vices. Temperance and moderation mark the gentleman; but excess, the blackguard. Attend carefully, then, to the line that divides them; and remember, stop rather a yard short, than step an inch beyond it. Weigh the present enjoyment of your plea-

pleasures against the necessary consequences of them, and I will leave you to your own determination.

Secrecy is another characteristic of good breeding. Be careful never to tell in one company what you see or hear in another; much less to divert the present company at the expence of the last. Things apparently indifferent, may, when often repeated and told abroad, have much more serious consequences than imagined. In conversation, there is generally a tacit reliance, that what is said will not be repeated; and a man, though not enjoined to secrecy, will be excluded company, if found to be a tattler; besides, he will draw himself into a thousand scrapes, and every one will be afraid to speak before him.

Pulling out your watch in company unasked, either at home or abroad, is a mark of ill-breeding; if at home, it appears as if you were tired of your company and wished them to be gone; if abroad, as if the hours dragged heavily, and you wished to be gone yourself. If you want to know the time, withdraw; besides, as the taking what was called a french leave was introduced, that on one person's leaving the company the rest might not be disturbed; looking at your watch does what that piece of politeness was designed to prevent; it is a kind of dictating to all present, and telling them it is time, or almost time, to break up.

Among other things, let me caution you against ever being in a hurry; a man of sense may be in a haste, but he is never in a hurry; convinced that hurry is the surest way to make him do, what he undertakes, ill. To be in a hurry is a proof that the business we embark in is too great for us; of course, it is the mark of little minds, that are puzzled and perplexed, when they should be cool and deliberate; they wish to do every thing at once, and are thus able to do nothing. Be steady, then, in all your engagements; look round you, before you begin; and remember that you had better do

do half of them well, and leave the rest undone, than to do the whole indifferently.

Never be witty, at the expence of any one present, nor gratify that idle inclination which is too strong in most young men, I mean, laughing at, or ridiculing the weaknesses or infirmities of others, by way of diverting the company, or displaying your own superiority. Most people have their weaknesses, their peculiar likings and aversions. Some cannot bear the sight of a cat; others the smell of cheese, and so on; was you to laugh at these men for their antipathies, or by design or inattention to bring them in their way, you could not insult them more. You may possibly thus gain the laugh on your side, for the present, but it will make the person, perhaps, at whose expence you are merry, your enemy for ever after; and even those who laugh with you, will, on a little reflection, fear you and probably despise you; whereas to procure what *one* likes, and to remove what the *other* hates, would shew them that they were the objects of your attention, and possibly make them more your friends than much greater services would have done. If you have wit, use it to please, but not to hurt. You may shine, but take care not to scorch. In short, never seem to see the faults of others. Though among the mass of men there are, doubtless, numbers of fools and knaves, yet were we to tell every one of these we meet with, that we know them to be so, we should be in perpetual war. I would detest the knave and pity the fool, wherever I found him, but I would let neither of them know, unnecessarily, that I did so; as I would not be industrious to make myself enemies. As one must please others then in order to be pleased oneself; consider what is agreeable to you must be agreeable to them, and conduct yourself accordingly.

If you discover any hastiness in your temper, and find it apt to break out into rough and unguarded expressions, watch it narrowly, and endeavour to curb it; but let no compaisance, no weak desire of pleasing, no wheedling



ling urge you to do that which discretion forbids; but persist and persevere in all that is right. In your connections and friendships, you will find this rule of use to you. Invite and preserve attachments, by your firmness; but labour to keep clear of enemies by a mildness of behaviour. Disarm those enemies you may unfortunately have (and few are without them) by a gentleness of manner, but make them feel the steadiness of your just resentment; for there is a wide difference between bearing malice and a determined self-defence; the one is imperious, but the other is prudent and justifiable.

Others have a way of pinching the person they are talking to, in the side, and at the end of every sentence, asking him some such questions as the following: "Wasn't I right in that?"—"You know, I told you so?"—"What's your opinion?" and the like; or perhaps, they will be thrusting him, or jogging him with their elbow. For mercy's sake, never give way to this: it will make your company dreaded.

Long talkers are frequently apt to single out some unfortunate man present; generally the most silent one of the company, or probably him who sits next them. To this man, in a kind of half-whisper will they run on, for half an hour together. Nothing can be more ill-bred. But, if one of these unmerciful talkers should attack you, if you wish to oblige him, I would recommend the hearing him with patience: seem to do so at least, for you could not hurt him more than to leave him in the middle of his story, or discover any impatience in the course of it.

Incessant talkers are very disagreeable companions. Nothing can be more rude than to engross the conversation to yourself, or to take the words, as it were, out of another man's mouth. Every man in company has an equal claim to bear his part in the conversation, and to deprive him of it, is not only unjust, but a tacit declaration

claration that he cannot speak so well upon the subject as yourself; you will therefore take it up. And, what can be more rude? I would as soon forgive a man that should stop my mouth when I was gaping, as take my words from me while I was speaking them. Now if this be unpardonable, it cannot be less so.

To help out or forestall the slow speaker, as if you alone were rich in expressions and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modestly deny it; helping a person out therefore in his expressions, is a correction that will stamp the corrector with impudence and ill-manners.

Those who contradict others upon all occasions, and make every assertion a matter of dispute, betray by this behaviour an unacquaintance with good-breeding. He therefore who wishes to appear amiable, with those he converses with, will be cautious of such expressions as these, "That can't be true, Sir." "The affair is as I say." "That must be false, Sir." "If what you say is true, &c." You may as well tell a man he lies at once, as thus indirectly impeach his veracity. It is equally as rude to be proving every trifling assertion with a bet or a wager. "I'll bet you fifty of it," and so on. Make it then a constant rule, in matters of no great importance, complaisantly to submit your opinion, to that of others; for a victory of this kind often costs a man the loss of a friend.

Giving advice unasked is another piece of rudeness; it is, in effect, declaring ourselves wiser than those to whom we give it; reproaching them with ignorance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are those, who will be offended, if their advice are not taken. "Such-a one," say they, "is above being advised." "He scorns to listen to my advice;" as if it were not a mark of greater arrogance to expect every one

one to submit to their opinion, than for a man sometimes to follow his own.

There is nothing so unpardonably rude, as a seeming inattention to the person who is speaking to you; though you may meet with it in others, by all means, avoid it yourself. Some ill-bred people, while others are speaking to them, will, instead of looking at, or attending to them, perhaps fix their eyes on the ceiling, or some picture in the room, look out of the window, play with a dog, their watch-chain, or their cane, or probably pick their nails, or their noses. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the person speaking; it being a tacit declaration, that what he is saying is not worth your attention. Consider with yourself how you would like such treatment, and, I am persuaded, you will never shew it to others.

Always look people in the face, when you speak to them, otherwise you will be thought conscious of some guilt; besides, you lose the opportunity of reading their countenances, from which you will much better learn the impression your discourse makes upon them, than you can possibly do from their words; for words are at the will of every one, but the countenance is frequently involuntary.

If in speaking to a person, you are not heard, and should be desired to repeat what you said, do not raise your voice in the repetition, lest you should be thought angry, on being obliged to repeat what you had said before; it was probably owing to the hearer's inattention.

One word only, as to swearing. Those who addict themselves to it, and interlard their discourse with oaths, can never be considered as gentlemen; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation



tation to plead, but is, in every respect, as vulgar as it is wicked.

Never accustom yourself to scandal, nor listen to it; for though it may gratify the malevolence of some people; nine times out of ten, it is attended with great disadvantages. The very persons you tell it to, will, on reflection, entertain a mean opinion of you, and it will often bring you into very disagreeable situations. And as there would be no evil speakers, if there were no evil hearers; it is in scandal as in robbery; the receiver is as bad as the thief. Besides, it will lead people to shun your company, supposing that you will speak ill of them to the next acquaintance you meet.

Mimicry, the favourite amusement of little minds, has been ever the contempt of great ones. Never give way to it yourself, nor ever encourage it in others; it is the most illiberal of all buffoonery; it is an insult on the person you mimic; and insults, I have often told you, are seldom forgiven.

Carefully avoid talking either of your own or other peoples domestic concerns. By doing the one, you will be thought vain; by entering into the other, you will be considered as officious. Talking of yourself is an impertinence to the company; your affairs are nothing to them; besides they cannot be kept too secret. And as to the affairs of others, what are they to you? In talking of matters that no way concern you, you are liable to commit blunders, and should you touch any one in a fore part, you may possibly lose his esteem. Let your conversation then in mixed companies always be general.

In most debates, take up the favourable side of the question; however, let me caution you against being clamorous, that is, never maintain an argument with heat, though you know yourself right; but offer your sentiments modestly and coolly, and if this does not prevail,

vail, give it up, and try to change the subject by saying something to this effect; "I find we shall hardly convince one another, neither is there any necessity to attempt it; so let us talk of something else."

Not that I would have you give up your opinion always; no, assert your own sentiments and oppose those of others when wrong, but let your manner and voice be gentle and engaging and yet no ways affected. If you contradict, do it with, *I may be wrong, but—— I won't be positive but I really think—— I should rather suppose—— if I may be permitted to say——* and close your dispute with good humour, to shew that you are neither displeased yourself nor meant to displease the person you dispute with

Acquaint yourself with the character and situations of the company you go into, before you give a loose to your tongue; for should you enlarge on some virtue, which any one present may notoriously want; or should you condemn some vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and personal, and you will be sure to give offence. This consideration will naturally lead you, not to suppose things said in general, to be levelled at you.

Low bred people, when they happen occasionally to be in good company, imagine themselves to be the subject of every separate conversation. If any part of the company whispers, it is about them; if they laugh, it is at them; and if any thing is said which they do not comprehend, they immediately suppose it is meant of them. This mistake is admirably ridiculed in one of our celebrated comedies. "I am sure," says Scrub, "they were talking of me, for they laughed consumedly." Now, a well-bred person never thinks himself disesteemed by the company, or laughed at, unless their reflections are so gross, that he cannot be supposed to mistake them, and his honour obliges him to resent it in a proper

per manner; however, be assured, gentlemen never laugh at or ridicule one another, unless they are in joke, or on a footing of the greatest intimacy. If such a thing should happen once in an age, from some pert coxcomb, or some flippant woman, it is best not to seem to know it, than make the least reply.

Be not ashamed of asking questions, if such questions lead to information; always accompany them with some excuse, and you never will be reckoned impertinent. But, abrupt questions, without some apology, by all means, avoid, as they imply design. There is a way of fishing for facts, which, if done judiciously, will answer every purpose, such as, taking things you wish to know for granted; this will perhaps lead some officious person to set you right. So again, by saying, you have heard so and so, and sometimes seeming to know more than you do, you will often get at information, which you would lose by direct questions, as these would put people upon their guard and frequently defeat the very end you aim at.

If fools should attempt at any time to be witty upon you, the best way is not to know their witticisms are levelled at you, but to conceal any uneasiness it may give you: but, should they be so plain that you cannot be thought ignorant of their meaning, I would recommend, rather than quarrel with the company, joining even in the laugh against yourself; allow the jest to be a good one, and take it in seeming good humour. Never attempt to retaliate the same way, as that would imply you were hurt.

Should you be unfortunate enough to have any vices of your own, add not to their number by adopting the vices of others. Vices of adoption are of all others the most unpardonable, for they have not inadvertency to plead. If people had no vices but their own, few would have so many as they have.



If any one should have promised you any thing and not having fulfilled that promise. It would be very unpolite to tell him, he has forfeited his word; or if the same person should have disappointed you, upon any occasion, would it not be better to say, "You were probably so much engaged, that you forgot my affair," or "Perhaps it slipped your memory;" rather than "You thought no more about it," or "You pay very little regard to your word." For expressions of this kind leave a sting behind them. They are a kind of provocation and affront, and very often bring on lasting quarrels.

But above all, let no example, no fashion, no witticism, no foolish desire of rising above what knaves call prejudices, tempt you to excuse, extenuate or ridicule the least breach of morality, but upon every occasion, shew the greatest abhorrence of such proceedings, and hold virtue and religion in the highest veneration.

The last thing I shall mention is that of concealing your learning, except on particular occasions. Reserve this for learned men, and let them rather extort it from you, than you be too willing to display it. Hence you will be thought modest, and to have more knowledge than you really have. Never seem wise or more learned than the company you are in. He who affects to shew his learning will be frequently questioned; and if found superficial, will be sneered at; if otherwise, he will be deemed a pedant. Real merit will always shew itself, and nothing can lessen it in the opinion of the world, but a man's exhibiting it himself.

For God's sake, revolve all these things seriously in your mind, before you go abroad into life. Recollect the observations you have yourself occasionally made upon men and things, compare them with my instructions, and act wisely and consequentially, as they shall teach you.

*A few short and intelligible Forms of Messages for Cards or Billets, which may be varied at Pleasure, to serve all Occasions.*

# MESSAGE I.

**M**R. and Mrs. Cecil's Compliments to Mr. and Mrs. Howard, and desire the favour of their company wednesday next, to drink tea, and spend the evening.

Monday Morn.

II. Mr. and Mrs. Howard return their compliments to Mr. and Mrs. Cecil, and will certainly do themselves the pleasure to wait on them.

Monday Noon.

III. Mr. and Mrs. Howard return their compliments, and are sorry it happens that a pre-engagement will not permit them the pleasure of waiting on Mr. and Mrs. Cecil, which they would otherwise have readily done.

Monday Morn.

IV. Mr. and Mrs. Compton's compliments to Mr. and Mrs. Stanley; and if they are disengaged this Afternoon, will take the pleasure of waiting on them.

Tuesday Morn.

V. Mr. and Mrs. Stanley are perfectly disengaged, beg their compliments, and will be extremely glad of Mr. and Mrs. Compton's agreeable company.

Tuesday Noon.

VI. Mr. and Mrs. Stanley are very sorry it happens that they are engaged this afternoon and evening; but beg their compliments and at any other time that shall be agreeable to Mr. and Mrs. Compton, will be proud of the pleasure of their company.

Tuesday Noon.

VII. Mr.

VII. Mr. Lambert's compliments wait on Miss Norris, to beg the very great favour of being her partner to-morrow evening at the assembly.

Friday Morning.

VIII. Miss Norris's compliments to Mr. Lambert, and she is engaged

Friday.

IX. Miss Norris's compliments ; she is not certain of being at the assembly, and undetermined about Dancing ; so Mr. Lambert must not absolutely depend on her for a partner.

Friday Morn.

X. Mrs. Legg has a party at cards next wednesday fe'ennight of eight tables ; she presents her compliments to Mr. Strong, and desires the favour of his company.

Thursday, Dec. 5.

XI. Mr. Strong has the honour of Mrs. Legg's card, thinks himself extremely obliged by being of the party, and will certainly do himself the pleasure of waiting on her.

Thursday, Dec. 5.

XII. Miss Willis sends her compliments to Miss Byron, and desires to know how she does ; and if well enough to see company, and if it be agreeable, will wait on her this afternoon in the coach, and give her an airing for an hour before tea.

Wednesday Morn.

XIII. Miss Byron, without a compliment, is very agreeably obliged to Miss Willis, whom she would be extremely glad to see, and accepts of her kind salutary offer of an airing in the coach, at the time proposed.

Wednesday Morn.

*Suitable*



*Suitable Directions for Addressing Persons of all Ranks,  
both in Writing and Discourse.*

**T**O the King's most Excellent Majesty, *Sire,* or  
*May it please your Majesty.*

To his Royal Highness George, Prince of Wales, *Sir,*  
or, *May it please your Royal Highness.*

In the same Manner to the rest of the Royal Family.

*To the Nobility.*

To his Grace the Duke of S. *My Lord Duke,* or, *May  
it please your Grace,* or, *Your Grace.*

To the Most Noble the Marquis of H. *My Lord Mar-  
quis,* your Lordship.

To the Right Honourable the Earl of B. *My Lord,*  
your Lordship.

To the Right Honourable the Lord Viscount D.  
*My Lord,* your Lordship.

To the Right Honourable the lord F. *My Lord,* your  
Lordship.

The Ladies are addressed according to the Rank of  
their Husbands.

The Sons of Dukes, Marquisses, and the eldest Sons  
of Earls have, by Courtesy of England, the Title of  
Lord and Right Honourable; and the Title of Lady is  
given to their Daughters.

The younger Sons of Earls, the Sons of Viscounts,  
and Barons, are stiled *Esquires,* and *Honourable,* and all  
their Daughters *Honourable.*

The Title of *Honourable* is likewise conferred on such  
Persons as have the King's Commission, and upon those  
Gentlemen who enjoy Places of Trust and Honour.

The Title of *Right Honourable* is given to no Com-  
moner, excepting those who are Members of his Ma-  
jesty's most Honourable Privy Council, and the three  
Lord Mayors of London, York, and Dublin, and the Lord  
Provost of Edinburgh, during their Office.

*To the Parliament.*

To the Right Honourable the Lords Spiritual and  
Temporal in Parliament assembled, *My Lords,* or, *May  
it please your Lordships.*

To the Hon. the Knights, Citizens, and Burgeſſes in Parliament aſſembled, *Gentlemen*, or, *May it pleaſe your Honours*.

To the Right Honourable Sir F. N. Speaker of the Houſe of Commons, who is generally one of his Ma- jeſty's moſt honourable Privy council. *Sir*.

*To the Clergy.*

To the Moſt Reverend the Lord Archbiſhop of Can- terbury, *My Lord*, or, *Your Grace*.

To the Right Reverend the Lord Biſhop of S. *My Lord*.

To the Reverend the Dean of C. or Archdeacon, or Chancellor of D. or Prebendary, &c. *Mr. Dean, Reve- rend Sir, &c.*

All Reſtors, Vicars, Curates, Lecturers, and Clergy- men of other inferior denominations, are ſtil'd *Reverend*.

*To the Officers of his Maſteſty's Houſehold.*

They are for the moſt Part addreſs'd according to their Rank and Quality, though ſometimes agreeable to the Nature of their Office: as, *My Lord Steward, My Lord Chamberlain, Mr. Vice Chamberlain, &c.* and in all Superſcriptions of Letters, which relate to Gentlemen's Employments, their Stile of Office ſhould never be omitted; and if they have more Offices than one, you need mention only the higheſt.

*To the Soldiers and Navy.*

In the Army all Noblemen are ſtil'd according to their Rank, to which is added their Employ.

To the Hon. A. B. Eſq; Lieutenant-General, Major-General, Brigadier-General of his Maſteſty's Forces, *Sir, Your Honour*.

To the Right Honourable the E. of S. Captain of his Maſteſty's firſt Troop of Horſe Guards, Band of Gentlemen Penſioners, Band of Yeomen of the Guards, &c. *My Lord, your Lordſhip*.

All Colonels are ſtil'd *Honourable*; all inferior Officers ſhould have the Name of their Employment ſet firſt; as for example, to Major W. C. to Captain T. H. &c.

In the Navy all Admirals are ſtil'd *Honourable*, and Noblemen according to Quality and Office. The other Officers as in the Army.

*To the Ambassadors, Secretaries, and Consuls.*

All Ambassadors have the Title of *Excellency* added to their Quality, as have also Plenipotentiaries, foreign Governors, and the Lord Lieutenant and Lord Justices of Ireland.

To his Excellency Sir B. C. Baronet, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary to the Ottoman Port, *Sir, your Excellency.*

To his Excellency E. F. Esq; Ambassador to his most Christian Majesty, *Sir, or your Excellency.*

To his Excellency the Baron d'A. his Prussian Majesty's Resident at the Court of Great-Britain, *Sir, your Excellency.*

To Seignior W. G. Secretary from the Republic of Venice, *Sir.*

To G. H. Esq; his Britannic Majesty's Consul at Smyrna, *Sir.*

*To the Judges and Lawyers.*

All the Judges, if Privy-Counsellors, are stiled *Right Honourable*; as for Instance:

To the Right Honourable A. B. Lord High Chancellor of Great-Britain, *My Lord, your Lordship.*

To the Right Honourable P. V. Master of the Rolls, *Sir, your Honour.*

To the Right Honourable Sir G. L. Lord Chief Justice of the King's Bench, or the Common Pleas, *My Lord, your Lordship.*

To the Honourable A. B. Lord Chief Baron, *Sir, or, May it please you, Sir.*

To the Right Honourable A. D. Esq; one of the Justices, or to Judge T. *Sir, or, May it please you, Sir.*

To Sir R. D. his Majesty's Attorney, Solicitor, or Advocate General, *Sir.*

All others in the Law, according to the Offices, and Rank they bear, every Barrister having the Title of *Esquire* given him.

*To the Lieutenantancy and Magistracy.*

To the Right Honourable G. Earl of C. Lord Lieutenant and Custos Rotulorum of the County of Durham, *My Lord, your Lordship.*

To



To the Right Honourable B. C. Esq; Lord Mayor of the City of London, *My Lord, your Lordship.*

All Gentlemen in the Commission of the Peace have the Title of *Esquire* and *Worshipful*, as have also all Sheriffs and Recorders.

The Aldermen and Recorder of London, are stiled *Right Worshipful*; as are all Mayors of Corporations, except Lord Mayors.

To P. S. Esq; High Sheriff of the County of York, *Sir, your Worship.*

To the Right Worshipful S. T. Esq; Alderman of Tower Ward, London, *Sir, your Worship.*

To the Right Worshipful C. D. Recorder of the City of London, *Sir, your Worship.*

The Governors of Hospitals, Colleges, &c. which consist of Magistrates, or have any such among them, are stiled *Right Worshipful*, or *Worshipful*, as their Titles allow.

*To the Governors under the Crown.*

To his Excellency G. Lord S. Lord Lieutenant of Ireland, *My Lord, your Excellency.*

To the Right Honourable C. Earl of D. Governor of Dover Castle, &c. *My Lord, your Lordship.*

The second Governors of Colonies appointed by the King are called Lieutenant Governors.

Those appointed by Proprietors, as the East-India Company, &c. are stiled Deputy-Governors.

*To Incorporate Bodies.*

To the Honourable Court of Directors of the United Company of Merchants trading to the East-Indies, *Your Honours.*

To the Honourable the Sub-Governor, Deputy-Governors, and Directors of the South-Sea Company, *Your Honours.*

To the Honourable the Governor, Deputy-Governor, and Directors of the Bank of England, *Your Honours.*

To the Master and Wardens of the Worshipful Company of Mercers.



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